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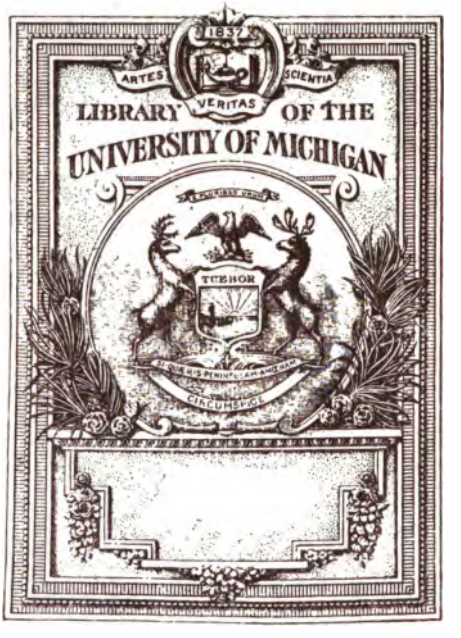
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Modern World Movements

To
L. C. B.
The most Loyal and Helpful of
Comrades
In the old T. S., and in the Great School.

If amid life's storms and changing weather
I might give shelter to a soul distressed;
If to a weary and discouraged brother
Give assurance of peace and joy and rest;
If for all his tears and sad repining
I might change to cheerfulness, his soul—
Show him each cloud with silver lining,
"Blest Isles" with gates ajar—his goal—
I should be blest beyond all earthly treasure;
I should be more grateful than words can tell—
The joy of giving alone can measure
Our deepest gratitude, where—All is well.

MODERN WORLD MOVEMENTS

THEOSOPHY AND [illegible] OF NATURAL SCIENCE
"THE [illegible] OF INDIA"

By JIRAH [illegible] BUCK

M.D., F.T.S., [illegible] ETC.

A STUDENT OF BOTH SCHOOLS

AUTHOR OF "MYSTIC MASONRY", "[illegible] OF FREEMASONRY",
"CONSTRUCTIVE PSYCHOLOGY", "A STUDY OF MAN",
"THE [illegible] WORD POEMS", ETC., ETC.

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"Secret Doctrine", and began the publication of the magazine—*Lucifer:* H. P. B. died in London, May 8th, 1891.

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Modern World Movements

INTRODUCTION

By TK

The Series of articles to be published in *Life and Action* under the above title, of which the following is the first in regular order, is being prepared by Dr. Buck, their author, at the special solicitation and request of the Editor-in-Chief of this magazine.

There can be no doubt as to their interest and value to the general public; but we may, perhaps, be forgiven if the special and particular motive which impelled us to solicit so important and so difficult a work from so busy a man was and is somewhat less altruistic than the interest and good of the entire public.

To be entirely frank with our readers, our own personal motive might, perhaps, fail entirely to secure registration under the head of "Altruistic" at all. But, in any event the readers of *Life and Action* are entitled to the following explanation:

1. When the volumes of the Harmonic Series were first published, their authors, and those above and beyond them to whom they have ever held themselves responsible, were under the impression that the subject-matter therein covered would be of direct and personal interest (if not of special value) to members of the T. S. and to students of the literature of that liberal and progressive movement throughout this western world.

2. With that thought in mind, we prepared a thoughtful and, we believed a most courteous letter, telling briefly, but very clearly and frankly, the motives which prompted the publication of such a series of text-works at that time, and why we believed they would appeal to Theosophists in particular, more directly than to many others.

3. We sent our letter to the leaders of the T. S., as well as to the local secretaries of all the subordinate branches of the Society throughout the U. S. But, for some reason we have never fully understood or appreciated, not a single response came back to us.

4. Since then the report has come to us, through channels that have appeared to be reliable, that some of the Leaders of the T. S.—or, more accurately, the Leaders of some of the various branches, or *sects* of that Society which (unfortunately, as we believe) have grown out of the original movement established by H. P. Blavatsky and Col. Olcott,—condemned us as "*Black Magicians*", and the entire School of Natural Science as a School of the *Black Art;* and charged all good and lawful members of the T. S. to beware of us, etc.

5. We accepted the situation without protest, feeling sure that time and the desire for Truth would rectify the error, sooner or later. We simply worked on in silence, without further in any manner whatsoever obtruding ourselves or our Work upon the attention of the members of that society.

6. But from that time to the present there has come to us, from unbiased students of Theosophy in search of Truth, a steady and ever-increasing demand for information concerning the T. S. and the G. S. and the relation they sustain to each other, if any, and concerning the "*Masters*" back of the two movements; and there followed

an almost endless chain of subsidiary questions growing out of the main subject.

We have done our best to answer these demands, and in such manner as to do justice to all parties and interests concerned. But to handle a subject of such wide, deep and many-sided significance by personal letters, has been impossible.

Furthermore, those of us who are charged with the responsibilities of the Movement known as the "*Great School*", or the "*School of Natural Science*", might naturally be deemed prejudiced witnesses, and therefore unqualified to speak concerning the T. S. at all.

And yet, the demand for definite information has grown steadily, until at this time we find that the services of a special stenographer, working continuously, could not keep up with the demands by letter. Something therefore, must be done. It is not fair to the thousands of earnest inquirers to pigeon-hole their letters of inquiry without reply. Neither does it seem right to permit those who have been misinformed to go on laboring under false impressions, and spreading them still more widely, without doing something to set in motion the counter influence of TRUTH.

We have given the subject the most thoughtful consideration. As a result, we have come to realize that Dr. Buck is literally the ***only man living today*** who is in position to give the facts to the public in such manner as to command attention and respectful consideration by ***all*** parties concerned.

He is one of the oldest living members of the T. S., was personally acquainted and intimately associated with the founders of the Theosophical Society (as his articles will show, as he proceeds); was ever prominent in its councils, and active in its service; and today is the owner

of the most unique and valuable Psychological Library in America, if not in the World.

He is, therefore, in position to speak from the viewpoint of an inner Member of the T. S. and his words will command the respectful consideration of every student of the subject.

But he is also an active and Accredited Student and Member of the *School of Natural Science*, and has been so for the last ten years. He knows personally those of us who are charged with the responsibility of the Movement in this western world; and he has made a profound and searching study of the subject from the viewpoint of the literature of the *Great School*, and also from that of a Student who has been under definite, personal instruction for about ten years.

He is, therefore, in position likewise to speak of and for the *Great School*, as well as for the T. S.—and his words will command respectful consideration and confidence among all who follow him through this series of articles.

With this explanation, and introduction, we feel that we have opened the way for one of the most valuable educational contributions to the literature of the *History of Modern World Movements*, ever published. We commend these articles to the readers of *Life and Action* unreservedly, and with the utmost satisfaction; and at the same time we desire to convey to the author an expression of our personal gratitude and appreciation.

May his pen be guided by the strong right hand of Fellowship, and his brain inspired by the noblest impulse of the human Soul, the impulse of "*Morality and Service*". And may the consciousness of a noble Work well done be his just reward.

To these let us add the Faith, the Friendship, the Fellowship and abiding Love of

His Brother and Comrade, TK.

PART I

CHAPTER I

GENERAL OUTLINE AND PURPOSE

"In 1837," to quote Grant Allen, "the science of man, and the sciences that cluster around the personality of man, had scarcely yet begun to be dreamt of."

Various concepts and theories that have colored and so largely determined human progress during the last half-a-century, like that of orderly evolution under natural law, and the conservation of matter and the correlation of force, are foreshadowed in far earlier concepts without exciting general interest; or they may have become involved and lost in mysticism or metaphysical categories, so that it seems far easier to re-discover and re-formulate them than to disentangle them from ancient cults and philosophies.

A larger number of these concepts and problems is now in evidence than, perhaps, in any single period of past history; first, in keeping with the general idea and importance given by science to the principle of "*Differentiation*"; and second, because there is no recognized *authority* that can dogmatically taboo or pre-empt them, as did the old theology, and so make them "*dangerous*".

Great religious movements, like the Protestant Reformation, may be on the surface and excite universal interest; but in this and all such instances a still deeper motive may be involved, or lie at the foundation.

In the case of Luther it was the economic problem, the threatened impoverishment of the whole of Northern Europe, through the gold carried away to Rome to pay

for "Indulgences", that enlisted the interest of the Barons—and so gave backing and support to his "*Theses*".

But even beneath this economic problem there lay, still deeper, an undertow of Mysticism and Oriental Philosophy. Luther's first course of lectures was delivered on the "*Philosophy of Aristotle*". Moreover, he had been a student of the philosophy of Trithemius, abbot of St. Jacob at Würzburg.

His comrade, Tauler, was decidedly a mystic, and often his emotional discourse left him in a state of complete catalepsy. The "*Theologia Germanica*" is attributed to Tauler, and the Society designated by the title—"*Friends of God*"—is readily identified with the teachings of Trithemius.

Browning's "*Paracelsus*" found inspiration in the same source; and again, the teaching of Trithemius was derived from ancient India and the Vedanta, dealing not alone with *Yoga* ("Skill in the performance of actions"), but with Cycles, Yugas, Manvantaras, Kalpas, etc.

Thus it is in all time, throughout human progress, that great upheavals, such as War, and likewise Religion, or Economics, may constitute the tidal wave, while an undertow of deeper purpose and significance may be gathering force for another social epidemic.

Nor does the progress of science offer any exception to this ebb and flow of human thought. Jacob Behman—"the Teutonic Theosopher"—colored the philosophy of Germany, France and England for three hundred years. This is the source from which the "Martinists" of today are fed. Behman was born 67 years before Sir Isaac Newton, and it is claimed that Newton attended the meetings of the Philadelphian Society with the Rev. William Law and Jane Lead—the earliest "*Medium*".

It is further claimed that Newton received many hints

toward his "*Principia*", from Jacob Behman's "*Three Principles*".

The effort of the human mind to apprehend and utilize the deeper problems of human life, to understand the spirit in relation to matter, and the things of sense and time, is world-wide and world-old. True, mysticism, folklore and dogmatic Theology have usually been in the ascendant, or have prohibited progress entirely.

The science of today has proposed for itself the task of careful experiment and demonstration along all these lines; and failing in this, then exclusion, nihilism, or contemptuous denial, without proof.

It stands to reason that, in the strict scientific sense, a thing cannot be demonstrated unless true. It is equally apparent that science has not yet arrived at the end of its journey, and that many things may be true which science has not yet demonstrated. A trick, or a falsehood, may be a matter of scientific demonstration—and even beyond demonstration; in any case, the explanation or discernment of the underlying law is still another thing.

This cursory glance at broad general principles and brief historical data may serve as a background to the subject specifically in mind.

The question has been asked over and over, again and again, until it has become an insistent demand: "What relation do Theosophy, the Theosophical Movement, and the present Theosophical Society (or Societies), bear to the "School of Natural Science", as set forth in "*The Great Work*" and the "*Harmonic Series*"?

I have been asked this question numberless times, verbally, as well as by letter; and, though I have referred to this question more than once in "*Life and Action*", no such brief answer can meet the case, nor be at all adequate, for reasons it is my purpose to show in this work.

Often these questions have been addressed to the Editor of *Life and Action*, who has necessarily faced the same difficulty—and some others. The difficulty, however, in either case, does not arise from any unwillingness to answer, nor desire to conceal. It is simply one of those questions which cannot be answered "out of the box", nor "off-hand". No such answer can possibly cover the subject, for the reason that it is old, so large, and involves so many points of history, philosophy, mysticism, religion, and so-called "occultism", and is so differently apprehended and interpreted by different interpreters, "Leaders" and "Official Heads", as to make it impossible for any brief or superficial answer to be of any real value.

For these, and other reasons, I have been impelled—and at last specially requested by the author of "*The Great Work*", to answer the question in my own way, and along with it as many others related to, or growing out of it, as may be possible under the circumstances. I have consented to try, and have pledged him, and now pledge my readers, to do my best, and to that end to divest my mind of whatever bias or prejudice it may have acquired—although I am not aware of any such handicap at this time.

While I shall draw data and illustrations from other and older sources for the present thesis, as occasion requires, or shall seem helpful, I shall regard the whole subject of "Theosophy" as the work inaugurated, instituted and represented by H. P. Blavatsky, in the Society founded by her and Col. Olcott in New York, in 1875.

The reader may be able to judge, as we go along, to what extent my personal relations to and familiarity with this movement have enabled me to apprehend and appreciate its scope, purpose and achievements.

In setting forth these things, I desire to say at the

Jacob Behman

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outset, and to impress the fact as we proceed, that my *"belief"* in *Theosophy*, as well as my high regard for and confidence in Madame Blavatsky, has never changed nor even wavered, since the day I joined the ranks of the T. S., down to the day of the death of its founder, in London, May 8th, 1891; nor have I since changed my estimate of her nor my high regard for her and her noble life and work.

Whether the reader accepts my judgment and interpretations or not, he may be assured that I am writing in no spirit of criticism or hostility, but with the strongest appreciation of and loyalty toward H. P. Blavatsky.

My ideal is "Principles rather than Men", unless the two are in perfect accord; and from that point it is the *Life* alone that can exemplify the *Doctrine*.

It is, therefore, my purpose to show what Theosophy *is*, what H. P. B. *meant* and undertook to *do* under that name—before instituting any comparisons between that and the *School of Natural Science*.

Intimate as were my associations with the T. S. for more than a quarter-of-a-century, and setting down these personal relations and personal recollections in order to make clear my thesis—let me say, from the depth of my consciousness, that neither personal pride, ambition for office, desire for place, nor hope of material reward of any kind has ever had any conscious place in my work. My one ambition, hope and ideal, then as now, I verily believe was to help, and to serve in a *Great Cause*.

I have no purely personal interest in any such work that is not worth the sinking of self, nor big enough to render grateful beyond words anyone permitted to serve in its ranks,—if I know myself; and I think I do.

Something of what follows will necessarily be tinged with the spirit of personal biography. How far its record

may be justified under the thesis, the reader alone must judge.

Let me say also, in this connection, that my relations as a Student of the Harmonic Series, to their noble authors, as beloved Comrades and Friends, inspired by the desire to serve and help, seem to me consistent also with the same ideals and journey toward the South, and to the East, in search of Light—for more than forty years.

Without these aims and ideals life, to me, would be, indeed, a farce, a failure, an incomprehensible mystery, or—a tragedy.

The Riddle of the Sphinx of Life can be solved only by self-knowledge; and back of this are always the aims, the ideals, the purposes and the conscious achievement that alone make life worth the living, to every individual.

The open mind, divested of all prejudice, free from both credulity and incredulity, in search of Truth for human Service, alone can give us the point of view that "discerns that which is". And this is the very *Genius of Natural Science*; first, *Demonstration*; second, *Realization*; third, *Service*—and these three are ONE.

He who has once personally discovered this Genius will thereafter recognize it under every garb, name, language, disguise or symbol, and need never be deceived. It is like the "Language of Impulse", that goes deeper than words, and needs no interpreter. It is consonance, concord, the "Singing Silence", the "Song without Words", the "Diapason of Nature", the "Peace that passeth understanding", the "Love that encompasseth all", the "Light that never shone on land nor sea",—Light, Love, Realization.

I would neither presume nor dare to write of *Theosophy*, nor of the *School of Natural Science*, in any other spirit than this, for the simple reason that this alone is the spirit

in which they exist—all misconceptions and false interpretations to the contrary, notwithstanding.

Not only this; for if they exist at all, these false conceptions can only injure permanently those who hold them. The "Perfect Ashlar", the "Jewel in the Lotus"—these are eternal and unchanging.

It is the "Mark of the Master", the "Sacred Word", the "Royal Secret". No man can tarnish *it*. He may, however, lead the ignorant astray and, in the end, destroy himself. This is the Good Law, and it is equally Fate, or Destiny.

After this preliminary outline, I shall begin with a quotation from H. P. Blavatsky's "*Key to Theosophy*", published only a short time before her death. It is taken from page 16, first edition, and in answer to the "Enquirer".

After showing in the preceding chapter how exoteric Buddhism differs from Theosophy, as to the existence of Deity, or of any self-conscious life after death—both of which the Northern Buddhists deny,—the Enquirer says:

"*Enq.* Your doctrines, then, are not a revival of Buddhism, nor are they entirely copied from the Neo-Platonic Theosophy"?

"*Theo.* They are not. But to these questions I cannot give you a better answer than by quoting from a paper read on "Theosophy" by Dr. J. D. Buck, F. T. S., before the last Theosophical Convention, at Chicago, America (April, 1889). No living Theosophist has better expressed and understood the real essence of Theosophy than our honored friend, Dr. Buck:—

"'The Theosophical Society was organized for the purpose of promulgating the Theosophical doctrines, and for the promotion of the Theosophic life. The present Theosophical Society is not the first of its kind. I have a

volume entitled: 'Theosophical Transactions of the Philadelphian Society', published in London in 1697; and another with the following title: 'Introduction to Theosophy, or the Science of the Mystery of Christ; that is, of Deity, Nature, and Creature, embracing the philosophy of all the working powers of life, magical and spiritual, and forming a practical guide to the sublimest purity, sanctity, and evangelical perfection; also to the attainment of divine vision, and the holy angelic arts, potencies, and other prerogatives of the regeneration'. Published in London in 1855. The following is the dedication of this volume:—

" 'To the students of Universities, Colleges, and Schools of Christendom: To Professors of Metaphysical, Mechanical, and Natural Science in all its forms: To men and women of Education generally, of fundamental orthodox faith: To Deists, Arians, Unitarians, Swedenborgians, and other defective and ungrounded creeds, rationalists and sceptics of every kind: To just-minded, and enlightened Mohammedans, Jews, and oriental Patriarch-religionists; but especially to the gospel minister and missionary, whether to the barbaric or intellectual peoples, this introduction to Theosophy, or the science of the ground and mystery of all things, is most humbly and affectionately dedicated'.

"'In the following year (1856) another volume was issued, royal octavo, of 600 pages, diamond type, of 'Theosophical Miscellanies'. Of the last-named work 500 copies only were issued, for gratuitous distribution to Libraries and Universities. These earlier movements, of which there were many, originated within the Church, with persons of great piety and earnestness, and of unblemished character; and all of these writings were in orthodox form, using the Christian expressions, and, like

the writings of the eminent Churchman, William Law, would only be distinguished by the ordinary reader for their great earnestness and piety. These were one and all but attempts to derive and explain the deeper meanings and original import of the Christian Scriptures, and to illustrate and unfold the Theosophic life.

"'These works were soon forgotten, and are now generally unknown. They sought to reform the clergy and revive genuine piety, and were never welcomed. That one word, *Heresy*, was sufficient to bury them in the limbo of all such Utopias. At the time of the Reformation John Reuchlin made a similar attempt with the same result, though he was the intimate and trusted friend of Luther. Orthodoxy never desired to be informed and enlightened. These reformers were informed, as was Paul by Festus, that too much learning had made them mad, and that it would be dangerous to go further. Passing by the verbiage, which was partly a matter of habit and education with these writers, and partly due to religious restraint through secular power, and coming to the core of the matter, these writings were Theosophical in the strictest sense, and pertain solely to man's knowledge of his own nature and the higher life of the soul. The present Theosophical movement has sometimes been declared to be an attempt to convert Christendom to Buddhism, which means simply that the word Heresy has lost its terrors and relinquished its power. Individuals in every age have more or less clearly apprehended the Theosophical doctrines and wrought them into the fabric of their lives. These doctrines belong exclusively to no religion, and are confined to no society or time. They are the birthright of every human soul. Such a thing as orthodoxy must be wrought out by each individual, according to his nature and his needs, and according to his various experience.

This may explain why those who have imagined Theosophy to be a new religion have hunted in vain for its creed and its ritual. Its creed is Loyalty to Truth, and its ritual, 'To honor every truth by use'.

" 'How little this principle of Universal Brotherhood is understood by the masses of mankind, how seldom its transcendent importance is recognized, may be seen in the diversity of opinion and fictitious interpretations regarding the Theosophical Society. This Society was organized on this one principle, the essential Brotherhood of Man, as herein briefly outlined and imperfectly set forth. It has been assailed as Buddhistic and anti-Christian, as though it could be both these together, when both Buddhism and Christianity, as set forth by their inspired founders, make brotherhood the one essential of doctrine and of life. Theosophy has been also regarded as something new under the sun, or at best as old mysticism masquerading under a new name. While it is true that many Societies founded upon, and united to support, the principles of altruism, or essential brotherhood, have borne various names; it is also true that many have also been called Theosophic, and with principles and aims as the present society bearing that name. With these societies, one and all, the essential doctrine has been the same, and all else has been incidental, though this does not obviate the fact that many persons are attracted to the incidentals who overlook or ignore the essentials.' "

"'No better or more explicit answer—by a man who is one of our most esteemed and earnest Theosophists—could be given to your questions".

"*Enq.* Which system do you prefer or follow, in that case, besides Buddhistic ethics"?

"*Theo.* None, and all. We hold to no religion, as to no philosophy in particular; we cull the good we find in

each. But here, again, it must be stated that, like all other ancient systems, Theosophy is divided into *Exoteric* and *Esoteric Sections*".

From the "Key to Theosophy", page 53.

A true Theosophist ought "to deal justly and walk humbly".

"*Enq.* What do you mean by this"?

"*Theo.* Simply this: The one self has to forget itself for the many selves. Let me answer you in the words of a true Philalethian, an F. T. S., who has beautifully expressed it in the *Theosophist*: 'What every man needs first is to find himself, and then take an honest inventory of his subjective possessions, and, bad or bankrupt as it may be, it is not beyond redemption if we set about it in earnest'. But how many do? All are willing to work for their own development and progress; very few for those of others. To quote the same writer again:

"Men have been deceived and deluded long enough; they must break their idols, put away their shame, and go to work for themselves—nay, there is one little word too much or too many; for, he who works for himself had better not work at all; rather let him work, himself, for others, for all. For every flower of love and charity he plants in his neighbor's garden, a loathsome weed will disappear from his own, and so this garden of the gods—Humanity—shall blossom as a rose. In all Bibles, all religions, this is plainly set forth, but designing men have at first misinterpreted and finally emasculated, materialized, besotted them. It does not require a new revelation. Let every man be a revelation unto himself. Let once man's immortal spirit take possession of the temple of his body, drive out the money-changers and every unclean thing, and his own divine humanity will redeem

him, for when he is thus at one with himself he will know the 'Builder of the Temple' ".

"*Enq.* This is pure Altruism, I confess."

"*Theo.* It is. And if only one Fellow of the T. S. out of ten would practice it, ours would be a body of elect indeed".

PART I

CHAPTER II

THEOSOPHY FROM 1700 TO 1875

In a subject of this character, going back so far in time (over 300 years); covering such a wide range of presentation; so differently apprehended and interpreted by different writers and expounders, it is exceedingly difficult to avoid confusion or to bring out any clear conception and exact statement as to what it is all about. Even among professed Theosophists during the past thirty-five years, since Theosophy has been more or less in evidence here in America and elsewhere about the world, this confusion has by no means been absent.

It is furthermore true, that while H. P. Blavatsky, the founder of this cult in America, from which it spread over most civilized countries of the world, used the *name* "Theosophy", was aware of, and hospitable towards, many earlier movements under this name, she nevertheless followed a quite different line of illustration and philosophy from any of her predecessors who wrote or taught under the same name.

All other movements under this name since the days of Jacob Behmen (1600 A. D.) aimed to interpret the spirit of the Christ and the deeper spiritual or mystical meaning of the Christian Scriptures, which the average scientist of today is apt to designate as "useless mysticism" or "sheer nonsense". We cannot blame him

for this for the simple reason that it followed neither the lines of presentation known to exact science nor that of a synthetic philosophy. For the reader or student of today, it is hopelessly involved in mysticism, however pure and sincere in motive and devotion to Truth. At its best, we may designate it—a Spiritual interpretation of Christ and the Bible—with direct application to the regeneration, illumination and final perfection of Man as a "Child of God," and finally, a Brother and Co-Worker with Christ.

Apparently familiar with all this and hospitable toward it, H. P. Blavatsky drew her doctrines, interpretations and inspirations largely from the far East.

In place of the Christian Scriptures and the Christ, she drew her ideals from the Vedanta and the Philosophy and Masters of Old India.

If we call the Theosophy of the West, Esoteric Christianity, hers might with equal propriety be called Esoteric Buddhism, and was so named and outlined, at least, by Mr. Sinnett early in the new work in India, though H. P. B. declared, "We hold to no religion, as to no philosophy in particular; we cull the good we find in each."

Blavatsky often pointed out in her writings analogies and agreements between the teachings of Jesus and those of Buddha.

But while showing familiarity with an exceedingly wide range of literatures and philosophies in every age and among nearly every people known to history, and often acting seemingly as the mouthpiece of Masters, even back of all this, in her "Secret Doctrine", first published in London in 1888, she gives voluminous quotations, annotations and explanations from an old book, "Cosmic Evolution"; "Seven Stanzas translated with commentaries from the Secret Book of Dzan".

The "Esoteric Section" of the Theosophical Society, the charter which I hold with the signature of H. P. Blavatsky, "Head of the Section," is designated as "The Dzan Esoteric Section of the Theosophical Society", the charter dated London, March 21st, 1890.

It ought to be apparent to any intelligent reader that the liability of confusion in the use of the term "Theosophy", to which I have above referred, is not only likely, but, except to the most careful student, almost inevitable. If we are to avoid this confusion we must make a very clear distinction between Theosophy *per se*, and the Theosophical Society; or between a genuine Theosophist and any or all Theosophical Movements, writers, teachers, etc., etc.

I have never found any of these distinctions made in a single instance by those who have assailed and denounced H. P. Blavatsky or the T. S. Had these writers realized to what an extent they were exposing and often monumenting their own ignorance, folly and conceit, they might possibly have remained silent.

To give a single illustration: About a dozen years ago a prominent New York Daily published a two-column article by a very prominent Spiritualist, denouncing Blavatsky as a fraud and vilifying the whole movement and all connected with it. A reporter wished to interview me regarding this article and I declined, saying it would take four columns to point out and prove the falsehoods in the previous article. When he persisted, however, I asked him to point out a *single statement* he regarded as more important than the rest. He replied: "Take this statement: 'The very *name* Theosophy was invented by Blavatsky to further her deception, and, before her time, was never heard of' ". "How much time," I inquired, "are you willing to devote to that one

point?" He replied, "Any amount of time." So it was agreed that he should come to my house at eight that evening, with the agreement that if he was not *satisfied* that the writer of the aforesaid article was an ignoramus, and a slanderer, I would give him a silk hat. He came at the appointed time, and after reading titles of books piled a foot deep on the library table, and taking notes for two hours, he said, "I am going home. The writer of that article is an ass." I replied, "We have just got to the beginning of the real fountain-head—Old India, and I can go on for another two hours at least".

"Fools deride, Philosophers investigate"; or, I might add, keep silent.

Bearing in mind the real questions, What is Theosophy? What does it teach? Of what real use has it been or can it be to man? We may now consider some of the earlier writings, records and movements under that title, before considering H. P. Blavatsky and her work.

While the terms "Theosophy" and "Therapeutia" were known to the Neoplatonists, and organizations of "Therapeuts" and "Philalethians" like the "Essenes" and many others, are known to have existed side by side with the Elusinian, Hermetic, and many other "Mysteries" and secret orders in Greece, Egypt, Persia, Babylonia, and Old India—it is nevertheless true that to the time and writings of Jacob Behmen, and about the year 1600, we are indebted for the "Inner Wisdom" under the name of "*Theosophy*", the only exception being already noted in the case of H. P. Blavatsky and the T. S. of today.

Though old and rare, the literature is, nevertheless, very abundant. It includes the four large quarto volumes of Behmen's works, wonderfully illustrated with unfolding plates, layer after layer, symbolizing the seven stages in the creation, fall and redemption of man, with

beautiful astrological and zodiacal plates—more than fifteen hundred pages quarto, printed on heavy hand-made paper in London in 1784; "*translated from the German with notes and illustrations left by the Rev. William Law*". To these must be added the nine volumes of the works of William Law, A. M., 8vo, printed in London in 1767, some of which volumes were reprinted many times.

Back of these English translations and adaptations were the five volumes in German by Johann George Gichte, "Theosophia Practica", bound in old vellum and printed in 1722.

The movement in England seems to have been inaugurated by Dionysius Andreas Freher, a native of Nuremburg, who died in London in 1728 at the age of 79. "His writings in Mss. are deposited in twenty-one Treatises with figures, in the British Museum, which would make in print a large quarto volume" (from "Lives of the Adepts",) printed in London, 1814). Add to these the "Theosophical Transactions of the Philadelphian Society" quoted in the "Key to Theosophy", printed in 1697, and we may see how in the Seventeenth Century, Theosophy flourished in London; tho I have by no means exhausted the subject, even in a bibliographical way.

Here is a little 12mo vol. of "Memoirs", published by Francis Okley, of St. John's College, Cambridge, London, 1780, from the original German, "Directing to the Due and Right use of this Mysterious and Extraordinary Theosopher".

Urging at every step the most profound piety and a holy life, and performing every service and ordinance of the church with fidelity, Behmen added to these, apparently, an illuminated Faith and intuitive perception, revealing to him analogies, correspondences, and inter-

pretations of the world of Spirit. He often dealt with "the Doctrine of Signatures", as did Swedenborg with the "Law of Correspondences".

Thus, in place of the dogmatic theological interpretations of the churchman, as to doctrines and beliefs regarding Religion and the Scripture, Behmen gave the signs, symbols and interpretations from the spiritual plane regarding man and Nature.

Moreover, Astrology and Alchemy were in the air, all through the Middle Ages, and their language and jargon were as familiar to all as is the popular *slang* to the people of today. Behmen's writings are full of this verbiage and symbolism. The "Zodiac" and the "Elixir"; the "Three Principles" and the "*Magnum Opus*", are seldom lost sight of.

I have already referred to the writings and influence of Trithemius, abbot of St. Jacob at Würzburg, from whom Paracelsus derived his knowledge. Henry Cornelius Agrippa and his writings belong to the same epoch, are derived from the same source, and are expressed in the same jargon and symbolism. Many of the plates and illustrations in vogue at this time (the 16th century), viewed in the exact and scientific spirit of the present, seem little less than *symbolism run mad.*

Here before me is a little quarto volume, translated into English by Robert Turner, and printed in London in 1654 under the following title: "*Henry Cornelius Agrippa. His Fourth Book of Occult Philosophy; of Geomancy, Magical Elements of Peter de Albano; Astronomical Geomancy; The Nature of Spirits; Arbatel of Magic*".

Not only every day of the year, but every hour of the day, has its "*Angel*". These again are grouped into "*Septenaries*", thus running *pari passu* with the "49 Fires" (Seven times seven) of the old Hindoo Philosophy.

It is thus that the vagaries and fantasies of "*Magic*" and "*Occultism*" of the Middle Ages, before the dawn of modern science, outrival those of the mad-house of today. When a writer had entered into this field and had been once inoculated by the virus of *Magic*, *Astrology*, *Geomancy*, and *Occultism*, he could seemingly "go on forever" ringing the changes. And yet, strange as it may seem, a vein of scientific symbolism runs beneath all.

In the "*Lives of the Adepts*", already referred to, is a list of 751 titles of books on this subject, running from the 14th to the 17th Centuries.

But if the reader will bear in mind that here may be found the source and an abundance of facts from which our present sciences of Chemistry and Astronomy have sprung, he will regard all these seeming vagaries with interest, rather than with contempt.

Ignorance, Superstition and Folklore have equally constituted the background and "childhood" of all present *Religions*, so-called. It is the alembic of Science that has separated the gold from the dross and the slag of all the past, that today discerns Law and Order throughout the Universe, and a *Rational Order in Universal Nature*, as a Guiding Light in the Soul of Man.

Familiar with all these things beyond any other writer in the last half-century, H. P. Blavatsky tried to bring order out of all this confusion, and to deduce and make clear, at least a "working hypothesis" for the building of character, for the relief of suffering, and for the onward and upward evolution of man; the smug conceit and flippant criticisms of her detractors to the contrary, notwithstanding.

The history of the past, apprehended by intelligence, reveals the laws and the workings of the human mind,and contemptuous nihilism can no more constitute a guiding

Light for future progress than can ignorance, superstition and fear.

True, the *forms* in which these things have been so often cast are practically useless, in the rush of utilities and exact science of today; yet no science of man can be complete that ignores them or contemptuously casts them aside. It is like the study of disease; of Pathology, Contagion, and Epidemics; or the *negative* side of anthropology. So far as the *test of real knowledge* is concerned, the *Constructive Principle* in Nature, and the Destructive, run side by side; and exact knowledge as to how achievement may be assured involves equally exact knowledge of what to *avoid*. Nor is this admonition far-fetched by any means at the present time. (See "The Great Psychological Crime".)

The middle ages were not more full of "Soothsayers", "Astrologers", "Adepts", "Magicians" and the like, than is the present age with "Mediums", "Healers", "Leaders" and "Official Heads" who, for a "sufficient consideration" can be *induced* to take your money, "Give you a Mantram", "lead you into the Silence", and land you on the stool of repentance or in the mad-house, and then dodge the law by shifting, with another *nom de plume*, to another parish. They are shorter-lived now than formerly, on account of the newspapers and prying reporters; but the psychological exploitation of today is equally popular and successful with the fakirisms of all the past, and the people just *beg* these fakirs to take their money. Nor will the victims listen to plain common sense and the simple truth involving Self-Control and Personal Responsibility, and so learn how to avoid snares and pitfalls. *Occultism* "at so much per lesson" is " *so much* more interesting".

Each and all of these fakir-highways or byways involves principles and facts in the psychical life of man;

DIONYSIUS ANDREAS FREHER
NATUS NORIMBERGAE 11 SEPT. 1649. DENATUS
LONDON, 24 NOV. 1728.
PRINCE-PHILOSOPHER,
THEOSOPHER AND THEOLOGIST
ACCORDING TO THE DIVINELY REINTEGRATED
UNDERSTANDING OF
JACOB BÖHME
And, By His Writings, Tutor of
The Great English Sage, Dialectician and
Theologian,
WILLIAM LAW,
In His Crowning Theosophical Studies And
His Immortal Demonstrations of Gospel Truth.

otherwise they could not be exploited day after day and age after age. Were there no deep truths involved, a single exposure might end them.

Perhaps the oldest and most inclusive term for these psychic phenomena, is "*Magic*", used indiscriminately for good or evil; yet segregated as "*White*" and "*Black*". These (as to phenomena and powers) are closely allied, and often seemingly indistinguishable.

The time has at last arrived when science will recognize the facts and make the line of cleavage clear and unmistakable. Dealing as they do with actual phenomena and demonstrable facts in the psychical nature of man, they can never be altogether suppressed or avoided. More than half the patients in our Insane Asylums today involve just these psychic powers and phenomena; and the number of these continually increases, while our "alienists", familiar with the phenomena, fail to *cure* because ignorant of *real* causes and principles involved.

If the foregoing remarks seem to the reader a digression, he should remember that between mediation and mysticism; magnetism, hypnotism and occultism; no very clear distinction is generally drawn beyond the selection of *names*. Theosophy, from the days of Neoplatonists like Iamblichus and Behmen, down to the present day, have always dealt with and more or less involved these latent or active psychical powers.

As already shown, the ignorance that scouts and denies, and the ignorance that "believes" and is exploited, are equally far removed from exact science, or a knowledge of the truth. It is this ignorance that indiscriminately condemns the wisest and best, or a noble purpose and an unselfish life, like that of H. P. Blavatsky, or Behmen, Freher, or William Law, and practically joins hands with

the charlatan in keeping the people in ignorance of their own nature and the highest good.

Unless these principles and the distinct line of cleavage are clearly distinguished and kept constantly in mind the present thesis would be aimless and useless. Not otherwise can a real Master of the "Good Law" (and the Right-hand Path) be *recognized* when he comes.

Precisely here lies the *Tragedy of Jesus*, and of every real teacher of *Illuminati* since time began. They who kill the Teacher, and they who exploit the Charlatan, are indistinguishable. Their *Altar Fires* are Ignorance, Superstition and Fear; never Light, Knowledge and Love. The background of these has generally been the dominant or prevailing *Religion* of the day. In nearly every case the real Teacher has had to pay tribute to these—or die; his Great Work defeated in either case, and mankind left still in ignorance. Nor is this "Ancient History". It is as patent today as two thousand years ago.

The mail of one of these Teachers for six months, letters by the hundreds, *were a day late*, and showed unmistakable signs of having been opened or tampered with; and yet, Uncle Sam is *supposed* to give a square deal today! Protest is *nil*, because "we don't believe it". Secrecy and cunning can accomplish today what the dungeon and the stake did a century ago. The discovery of the truth is difficult, and to disseminate it, is dangerous still.

The real Teacher is, like Jesus, always unselfish. He works "*without the hope of fee or reward*". Not only by their Works but equally by their *motive* we may "know them".

I remember, thirty years ago (while visiting some friends at Rochester, N. Y.,) being told of a "most wonderful teacher" forming "classes", and that I "*ought to see*

him". One day he called, and we fell into conversation which I gradually steered toward his "wisdom" and the things he taught. Coming closer and closer, he finally said: "These things of which you inquire I teach *only* in my classes". "In how many lessons and on what terms"? I inquired. "In classes of twenty, fifty, or a hundred," he replied, "at ten dollars for each student". "And do you *discuss* these things in no other way"? I inquired. "No," he replied, "in no other way". "Then", I replied, rising, "excuse me, sir, and allow me to say that nothing that you know, or think you know and teach, could interest me in the slightest! I bid you good afternoon".

If, again, the reader inquires, "What has all this to do with Theosophy, with Behmen, William Law and Blavatsky"? I reply, "It has *everything* to do with them all. It defines the lines of cleavage: It is the alembic in which the metal is tried: It is the criterion by which alone we can judge". "It is, then, just a question of money", you say? No indeed, but of *quality, motive, aims*, and *ideals*. Selfishness, greed, ambition, vanity, egotism—these belong to the "left-hand path" that leads toward the frozen North; while Love, Generosity, Unselfishness and human Kindness lead to the South, where bloom forever the Beatitudes.

It is the "*Spirit of the Work*" that alone determines both values and results. But for obscurity or sophistication at this point, in the "*parting of the ways*", the millennium would have dawned long ago. These things have been explained a thousand times, and yet disregarded, and again obscured. Each must measure, discriminate and decide for himself, and abide the results.

All of these tests will, in turn, be applied to "Natural Science", the "*Great School*" and the "*Great Work*", and

equally to you and to me, my brother, as individuals; for we are dealing with *actual values*, and not "fluctuating quotations" of the psychological "Board of Trade".

It is this *power* of *discrimination* and *right use*, that is alone our passport toward the South, and like the "Sun of Righteousness", "the beauty and glory of the day", beginning the work and giving proper instruction, leading us at last toward "the East of Time" whence cometh Light.

I am not presuming to sit in judgment and "lay down the law", but trying to make foundation principles so clear that every intelligent and conscientious reader may be able to discriminate, weigh, measure, and judge for himself. The soul of man is indeed a "*Secret Vault*" and its treasures belong only to those who can understand, seize, and *use* them.

PART I

CHAPTER III

Theosophy and Behmen in the Seventeenth Century

If an exact account of the Folklore of earlier people is ever written, tracing descent and analogies and the spread of legends from one people or civilization to another, it will not only fill volumes, but prove, as do anatomy and philology, the truth of the saying—"God has made of one blood all the people of the earth".

We are now tracing, to some extent, the spreading of the roots of a "Tree for the healing of the Nations" and these roots scatter very widely, though springing from the same germ, and nourished by the same sap, or vital stream. Nor am I dealing with this Tree *per se*, but with a group of glimpses revealed to certain men, or "M y s t i c s", or "Seers", and naturally grouping under one *name*, coming down to the present time. Without these relations and analogies, in outlines at least, our apprehensions must be narrow, superficial and practically worthless. All these World Movements have had to progress in the face of this general ignorance of any wider view, and this ignorance has generally assumed the attitude of hostility and designated all enlightment as *Heresy*, and made "dangerous".

The Scandinavian Mythology and Folklore are very rich in illustrations along the lines we are just now pursuing.

Aside from this legendary lore, unusual phenomena and pathological cases may be noted at every step. Generally regarded by the ignorant peasant, or average citizen, with superstitious fear, or dreaded as "the anger of the gods", there have, nevertheless, been some in every age who have studied and investigated them in the critical spirit of *science.*

It has often been wondered why Goethe waited till old age before completing the second part of Faust. The aims and ideals, the ambitions and failures of the average man or woman of the world, lie upon the surface; so that one may read as he runs. Even the Philosophies and learning of the world lead to the same goal of disappointment. "Nothing is worth while". We may as well "give it up". Or, "Curse God and die".

But Faust, redeemed, opens another book and takes up another story; and one who could have written the "first part" could hardly be imagined as rendering the "second part", trivial and superficial. Goethe knew what he needed and hunted for it, just as Des Cartes is said to have traveled all over Europe in search of a *Master.* Goethe's investigation into the kinetics of light and color are well known; and he made, at least, one important discovery in osteology regarding the cranium. He was the intimate friend of Jung Stitting, a "God taught" mystic whose faith was not only "supreme", but what the "New Thought" people of today would call "Opulent". A copy of the life of Jung Stitting, written by himself, translated into English and printed in London in 1835, lies before me. The first page of this old book, giving an account of his meeting with and admiration for Stitting, is quoted from "*Goethe's Autobiography*".

The case of the "*Seeress of Prevorst,*" so carefully re-

ported by the learned Dr. Kerner, and the writings of the equally scientific Von Reichenbach, dealing with his "*Sick Sensitives*", shed a flood of light on pathological processes, and reveal unusual psychic phenomena; in no case *supernatural*, though often so designated, even down to the present day.

If an unusual phenomenon is a *fact*, however pathological, like the "open vision" of the Seeress of Prevorst, giving exact details of what was then transpiring half a mile away, the scientific proposition is—can this same "open vision" be obtained under non-pathological, or normal conditions, and, if so, what are these conditions?

This is precisely the line pursued by Dr. Kerner, and it led him to discover "*Sensitives*", who were not "*sick*", though half of the pathologists of today are satisfied to get off at the first station.

It was in this same Scandinavian lore that Balzac found material for his "*Seraphita*" and "*Louis Lambert*".

The Folklore of Finland, especially embodied in the "*Kalevala*", is no exception to the lines of analogy to which I have referred; while I am told that other stories remain today untranslated and unknown to the outside world, in their "*Rhunelinen*".

Longfellow derived, not only the legend of Hiawatha, but even the *meter* he was said to have originated, from the *Kalevala*.

When Dr. J. M. Crawford's rendition of the *Kalevala* was first issued I sent the two volumes to H. P. Blavatsky, then in London writing her "*Secret Doctrine*". Page 14 of Vol. II is devoted to a quotation from the *Kalevala*, relating to the "*yugas*", or "*the age of Gold*" and "*the age of Iron*".

I also sent her a complete copy in Mss. of J. Ralston Skinner's work on *Kabala, the Zodiac*, and the *Great*

Pyramid of Ghezu; from which Mss. (still unpublished) she made copious quotations in four places in her *Secret Doctrine.* She wrote me that there are *Seven Keys to Kabala,* of which Mr. Skinner had discovered "*two and a half*".

Another very interesting fact in this connection may here be cited:

While in my office one day, Mr. Skinner made the declaration that Hebrew was the most ancient language known to man. I denied it emphatically, though admitting my entire ignorance of Philology, no less than of Hebrew and Geometry, which entered so largely into his work. The reason he gave for his conclusions, was the *number-value* fixed to each Hebrew letter.

I replied—"I'll venture the Sanscrit had all this and forgot it before Hebrew was ever heard of". He replied—"I wish we knew". "Nothing easier than to find out," I replied. "How?" he inquired. "Write H. P. B.", I replied. "Do you think she knows, and will answer, if I write"? he asked. "Try her and see; she never yet scorned an earnest seeker for more light", I replied.

The next day he returned with a very carefully written abstract of his work in fourteen pages of Mss. and, after reading, asked if I thought that would do. "Splendidly", I replied, "send it on."

In about a month he rushed into my office one day, holding in his hand an open letter of forty pages, almost shouting—"*I've got it, Doctor, I've got it*!" "Got what? you crazy!" I replied. "*Got a letter from the old Lady,*" he answered. "Well," I inquired, "does she know anything about your old Kabala?" "Does she?" he replied; "say, Doctor, she knows more Kabala than the man that made it." She gave him a diagram of a gable of an old temple in the mountains of India, so old that no one pre-

tended to know when it was built, or by whom. In that diagram his "*pi-value*", which was the Key to all his Cabalistic and Pyramid work, was placed in symbols (lines, squares, triangles, double and triple triangles) so as to read unmistakably "3.14159+". She gave him the numerical value of ancient Sanscrit letters, and answered all his questions, covering 40 pages.

He had, with every resource and facility, been working on these lines for a quarter of a century, and he "*knew*". From that day to the day of his death his admiration for, and confidence in, H. P. B. were little less than reverence.

When later I suggested to H.P.B. that a little memento from her would be most highly prized, she sent him a ring, which he wore till the day of his death, as his most "precious Jewel".

I was present when, as already recorded in "*Life and Action*", Mr. Skinner took his Third Degree in the Blue Lodge. After the close of the ceremony he was called on for a speech, and after "hedging" for two or three minutes, then, for an hour and a quarter, he read that Lodge-room, altar, symbols and ceremonies, "right out of the air".

This was more than a quarter of a century ago, and when at the close of the lodge, two or three 33° Masons asked me—"Where in the world did he get it all?"—I replied, "While you and I and the rest of us have been fooling with the *corpse*, he has been studying the *Living Soul* of Masonry; and this Judgment has been confirmed every day since that time by my own studies.

Wisdom, or knowledge of the Truth, "*belongs to him who takes it*", after which *use* and *service* determine its value and its security. Without use it atrophies; with *misuse* it destroys even its possessors. The "Judgment

of Osiris" is absolute and unfailing, and his scales are as sensitive to a *motive* as to a mountain.

After this brief excursion in the land and legends, the folklore and mythology surrounding the "poor little shoemaker of Seldenburg," we may now take a brief view of his genius and work.

His poverty, obscurity and lack of education were fully equaled by his modesty and unpretentiousness, his gentleness, piety and human kindness.

His kindness and desire to help others led him into serious trouble, caused him to be thrown into a pond, arrested and cited before the town council on complaint of a priest, banished from the town (though this decree was soon recalled) and, when dead, denied Christian burial, by his priest-enemy.

The story is too long to be recited here; but in brief, —a young kinsman o. Behmen had borrowed a dollar of the Pastor to buy wheat for Christmas cakes, as he was a baker. He sent the priest one of the largest of his cakes, and in a few days returned the dollar he had borrowed. But the priest refused to be so satisfied and menaced the young man with—"the wrath of God and a grievous curse"; whereupon, the young man fell into melancholy and was speechless for days together.

Behmen visited the priest, begged him to remove the curse and offered to pay the priest anything he demanded; whereupon the priest cursed Behmen, ordered him from his presence and threw his slipper at him as he went.

Behmen returned, replaced the slipper, begged the priest's pardon, and said—"May God have you in his holy keeping"—which still further excited the priest's anger. The next day, being Sunday, he denounced Behmen violently from his pulpit, accused him of writing "heretical books", and when Behmen asked what evil he

had done the priest doomed him to the "bottomless pit" and the following day cited him before the council of the Senate House, saying, the pulpit was his own Tribunal, and that he had "spoken in God's stead!"

I have above recorded the result. This is cited here to show the spirit of Behmen and the animus and methods of his enemies; which are the same today, as Blavatsky and the author of "The Great Work" have often demonstrated. It is necessary to keep this *ordeal* and the *antithesis* constantly in mind. Hence the saying of Jesus—"Father, forgive them, they know not what they do." This "parting of the ways" and the "Spirit of the Work" run clear through the ages and need never be mistaken; and no reformer, "Leader", or "Official Head", can possibly long evade it. Those "who *know* the sign" will never be deceived nor mistaken.

The *real* teacher faces crucifixion, on the one side, and deification on the other, in his effort to make *Loving Kindness*, Brotherhood, "Going about doing good"—sensible, practicable and universal.

But, thank heaven, the *Visible Helpers*, in spite of all the cults and fads, are more numerous today than for many weary centuries, though not yet "legions".

To help people come down from the clouds and up from the slums, and to establish their feet upon the basis of natural, loving-kindness, is the Herculean Labor of every "Child of God" and of every *real Master*, or Lover of Mankind.

Forced by circumstances and the ignorance of the masses into false and unnatural positions, the labors of the real Master are multipled, diverted, misinterpreted, and often end in seeming failure and defeat. Even "so it has been for weary and sorrowful *millenniums*" down to this present day.

If every Brother Mason who reads these pages will bear continually in mind the full significance and *deeper meaning* of—"The Instructive Tongue; the Listening Ear; and the Faithful Breast", he may find "food for reflection".

BEHMEN'S CONCEPTS AND VOCABULARY

In the absence of the concepts and nomenclature of modern science, or even the Pythagorean concept of "Philosophizing according to Numbers", Behmen embodied the "Four Elements" of the Alchemists—"*Earth, Air, Fire* and *Water*".

But these manifest forth by the Creative Will of God in "Eternal Nature".

When he considers First Principles he starts with Divine Revelation of "Father, Son and Holy Ghost"—and "these three are one"; the Divine Will, unifying and exercising all energy; bringing the Formed out of the void, *Formless*, (no-*thing*", as yet). (Plato drew upon the same "*void*" for his—"World of Divine Ideas").

"Again: In the divine chaos there is nothing but an eternal stillness; no motion, no moving power; but in eternal Nature God sees an actual working source, power, life and motion to create from and with. In the "abyssal essence" God sees all these lie hid—all life, all power, but only potentially, not actually".

Add to these the *Divine Idea* (Plato's World of Essential Forms") and the "Divine Will" which *moves* all things, and *creation* begins. Here is the "no-thing" and the "all".

"*Abyss*—is an infinity of space, peculiar to each of the three principles".

"*Centrum*, or Center—is the *flash*, standing in every

will to make an opening". (Awareness, with latent will or desire).

"*Christ*—by the word 'Christ' is meant the *inward new man*, in the spirit of Christ—understood inwardly".

"*Idea*—is the *Ens*, which with man first is, and then knows."

"*Incentive*—a divine sparkle, captived, so it can only glimmer, not shine forth". (Desire without will, or ideation—J. D. B.)

"*Magia*—there are two Magias, one of the Unity and the other of the Multiplicity, or astral powers". (Evolution and Devolution, Construction and Destruction —J. D. B.).

"*Lubet*—the lubet in man is the *moving will*, to good or evil, a longing delight". (Desire—J. D. B.).

"*Satan*—the spirit of error; not always a creaturely devil, but the *property* of such an erroneous spirit".

"*Sophia*—the true, noble, precious image of Christ; namely, the wisdom of God, the tincture of the light".

The foregoing quotations, a few only of the many terms used habitually by Behmen, will show the depth of his concepts, however much involved for the general reader.

Behmen died in 1624. For some time his writings were passed from hand to hand in Mss. In 1639 Williamson Van Beyerland, a citizen and merchant of Amsterdam, translated these books into Low Dutch; and in the following century, as already stated, they found their way to England and France.

Coming now to the 18th Century; one of the earliest writers and workers on these lines and under this name—"Theosophy"—was James Pierpont Greaves. He was born in 1877. He was a member of a very prosperous firm at Coleman St., London, till the "*Berlin and Milan*

Decree" of 1806, caused the bankruptcy of his house. He surrendered everything to his creditors.

Subsequently there fell into his hands a small volume entitled "The Life and Struggles of Pestalozzi". He at once decided to leave England for Switzerland, to co-operate with Pestalozzi in his endeavor "to develop the hidden realities in the *essential natures*, in the numerous pupils then under his direction". He arrived in Yverdam in the year 1817, and during the eight years he was resident on the continent his untiring benevolence and persevering kindness won the praise of all his acquaintances.

One of his sayings was: "As Being is before Knowing and Doing, I affirm that Education can never repair the defects of Birth".

The "Introduction" to Vol. I of Greaves' "Letters" was written by Alexander Campbell and includes also a letter from Pestalozzi.

Aside from the two volumes of Letters, is a third volume—"The Theosophic Revelations from the Mss. Journal of James Pierpont Greaves". The following motto is on the title page—"*The soul has a preparatory process to go through, in an outward dispensation, before it is in an efficient state to bear the Divine Essence, or Love's powerful Incarnation.*"—*J. P. G.* This volume was printed in London in 1847, while the rejuvenation undertaken by Walton, Penny and their associates dates from 1855 and-57.

One episode in this—"*Theosophic Revelations*" of James Pierpont Greaves is deeply pathetic. It is his effort at Randwick in 1832, to relieve the hunger, idleness and distress of the masses by distributing potatoes—apparently the only thing his scant resources could buy—and simple clothing. These he gave, not as "charity", but for "hours work", which he helped them to find.

The scale of prices per hour for work reveal the poverty in Gloucestershire at that date.

A haircutter was also employed to go from house to house, "to promote external decency".

A "Randwick token" was given to every boy worker; on one side of which was stamped the words "*Practical Christianity*", and on the other side the word "Randwick".

This is neither the time nor place to examine the Philosophy set forth in these three volumes, beyond the declaration that his simple piety, reverence for the truth and spirituality, harmonize perfectly with his Theosophical Work, and with that which Behmen lived and taught.

But the names of Pestalozzi and Alexander Campbell serve to bring Greaves into the arena of today; or at least, the preceding generation.

We may come now to the vigorous attempt to revive interest and spread a knowledge of Theosophy by Christopher Walton, Mr. Penny and their associates, about the years 1850-54.

Among the results was a royal octavo volume, *diamond* type of nearly 700 pages, entitled—"*Elucidation of the Sublime Genius and Theosophic Mission of William Law*".

This book in ordinary print would make half a dozen octavo volumes. It represents not only an immense fund of materials for writing a life of William Law, and an exhaustive series of annotations and commentaries on Behmen and Theosophy in general, but advertises for a competent "Editor" who shall utilize all these materials, and from them elaborate a complete Life of Law and a Treatise on Theosophy.

The man who could fill the bill would, indeed, be a prodigy, a genius, or a Master. If the latter, however, he

would require none of these materials, as a personal biography, however worthy the subject, would not be along his lines nor fit his Genius. In all this work a strong effort and appeal to reach the Clergy was made; but, as usual, it failed.

A little later—1855, the "*Introduction to Theosophy*" was brought out, and it is from this volume that I quoted, and to which H. P. Blavatsky refers in the "*Key to Theosophy*" and the Chicago Convention of the T. S. in 1889.

While the author of this volume conceals his name, he prints, near the close, an "Advertisement", soliciting a fund of *one hundred thousand pounds* for the endowment of a "*Theosophic College*", and appeals "*To the Enlightened*, Wise and Loving Reader of this Treatise, who is Rich in this World."

Then follow seven or eight pages elucidating the purpose, scope and methods to be realized in the proposed *Theosophical College;* with an appeal "to the Christianity, the Philosophy, the Erudition, Science and Noble Intelligence of the Age; by whom the Constitution of the College should be settled".

Evidently the "hundred thousand pounds" did not materialize.

Two volumes of St. Martin of France were translated into English in 1863, though I am told never sold on the market. One—"*Selections from correspondence between St. Martin and Baron DeLiebistore*"—1792-97 and the other—"*Man, his True Nature and Destiny*".

The "*Martinists*" today in America seem to know little of these works. St. Martin followed the lead and the teachings of Behmen, and not those of Martinez Pasquales.

A daughter of Christopher Walton, the principal pro-

'As Being is before Knowing and Doing, I affirm that Education can never repair the defects of Birth"—J. P. GREAVES

moter of the *Renaisance* of Theosophy in England of the 18th Century, I once met here in Cincinnati. She was deeply interested in Astrology; published an Astrological Magazine, and married the author of "*A Brother of the Third Degree*"—a Mystic, and a lawyer of distinction in the South.

More than thirty years ago Parker Pillsbury, abolition worker with Wendell Phillips, Garrison and the "old guard", was frequently a guest at my home for a week; coming here after a visit at the home of Robert G. Ingersoll, and going from here to visit Judge Pillars at Tiffin, Ohio. Pillsbury told me of Judge Pillars' wonderful library on Theosophy.

As I was exceedingly busy and could get no other train to Tiffin, one Saturday night I rode all night on a freight train, to reach Tiffin and spend Sunday with Judge Pillars.

The four walls of his library were filled to the ceiling with the most rare and valuable collection of old books I had ever seen, and he had many duplicates which I bought.

I found that Pillars was in close sympathy and correspondence with Christopher Walton, to whom I have referred as the chief promoter of the revival of Theosophy in England (1850-60).

The Judge told me he had passed from one Protestant Church to another during his studies, and finally joined the *Catholics*, regarding that, he said, as the "safest", and so shifting the responsibility, which he declared "too great for any one individual".

In the feebleness of age, I found him resorting to stimulants. The following is a Post Card sent me:

"Tiffin, Ohio, Tuesday, 10th June, 1884.

"Such a state of Spiritual Darkness has settled down

on me that I can see nothing beyond the Present; nothing but the "*Fever called Living*" which burns in my brain. When I get out of court, I will call and see you.

Truly, Pillars."

It requires more than intellectual perception and assent to attain the passive serenity and resignation of the Hindoo, or the habitual cheerfulness of Behmen's "*Becoming Man*".

I may add here two other lines of investigation that led up to or supplemented the work of H. P. Blavatsky.

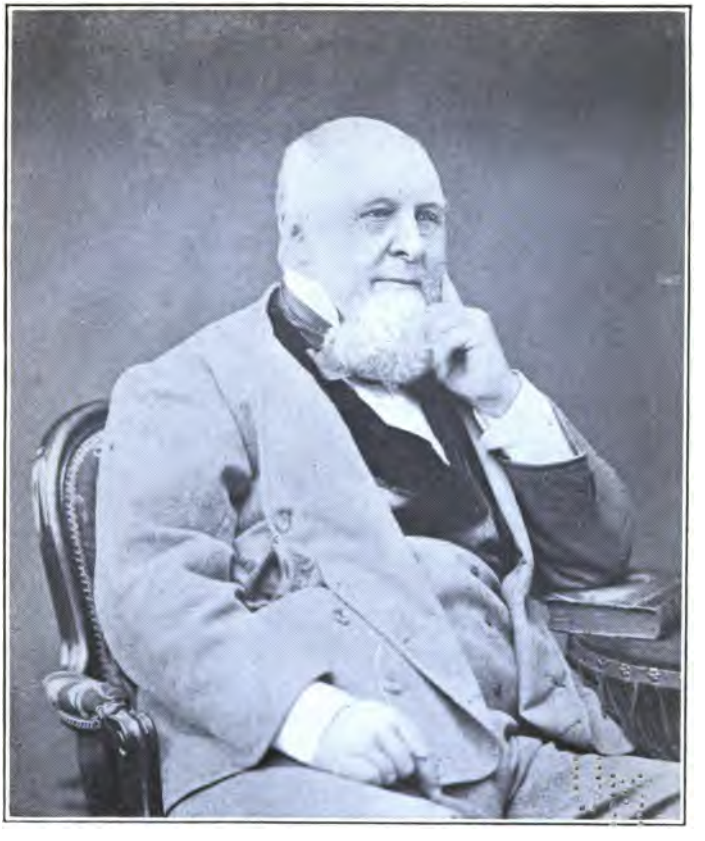
One of these was the careful reading of the work of Schopenhauer—"*The World as Will and Idea*", which led to the Vedanta and the Sacred Books of the East, from which he had so largely drawn.

The other was six months, two evenings a week, devoted to the investigation of a single medium. Like all "good mediums" he was, or had become, a *Psychic*. The first night of our meeting he read the contents of a letter in my pocket, received that day, and which I *know* no one but myself had seen. This interested, but did not surprise me, as I had met other evidences of Psychometry.

With many phenomena satisfactory, as *genuine*, and in which I had the aid of an expert detective; he at last gave me ninety-six pages of manuscript, "straight from the other side"—but the title of which—"How You Think"—enabled me, within an hour, to place over against it the pamphlet from which it was copied verbatim. It originally purported to come from the "Spirit of Michael Faraday".

The result of the whole investigation was, nevertheless, entirely satisfactory and a "Sample of the lot"—the "*professional Medium*".

The fact of outside or excarnate intelligence com-



The Editor and Artist-Author of the 'Introduction to Theosophy' (Vols I, II, III, up to X and the Memorial of Law, Böhme, Freher, etc., in his Studio (and easy dress), contemplating the whole logical scheme or system of Being, together with the final cause of all (lastly-discovered which Science is now, after thirty years brooding over, evolved and reflected, or photographed in his inner intellect, or divine understanding-faculty (which Science may be termed; in other words, the Philosophy and History of God, Nature and Creature, together with the final cause of the latter).

"I. Southwood, Terrace Highgate, London".

"Presented to James Pillars, Tiffin, Ohio, In trust for the American Students of Theosophy, by

CHRIST WALTON

"Taken August 1877, Nat. 23d June, 1809"
(Verbatim Copy from back of photo). J. D. B.

municating, I have never since doubted; but the identity, or reliability of the "Intelligence" in any special case, is generally conjectural altogether. My conclusion was—"This is not the reliable way! Let it alone"!*

The effect upon the medium of the subjective process, is always demoralizing and destructive; but this is not the time nor the place to discuss them. They are, at best, unfortunate and, as individuals, far more to be pitied than blamed.

They are in strong contrast to Schopenhauer, who declares—"I make the Will—*Supreme*" (not merely Free).

The *Masters* in India are called—"Sons of Will and Yoga"—Yoga being defined as "skill in the performance of actions".

If there was no genuine coin, there would be nothing to counterfeit or sophisticate. Hence the Alchemist, the assayer and the crucible; the *Alkahest*, the *Elixir*, and the *Philosopher's Stone*, running as legends, or folk-lore, through the ages.

Thousands in every age have distributed false coin, believing it to be genuine, or not knowing the difference. Other thousands have been deliberate counterfeiters.

No one can escape these issues if he tries, nor can we rush to the expert or the assayer with every coin that comes to hand.

To make every man an expert, so he will recognize the genuine and the spurious at sight, is to make him *independent* in the *business* of *Living*. The elements are complicated and almost endless, but the Principles involved are few and simple.

* See at this point "The Great Psychological Crime," by TK.

PART I

CHAPTER IV

Theosophy in America

Among the movements of psychical, spiritual or mystical character that have gained attention and become more or less popular during the past five or six decades, there are three that deserve special mention. These are *Spiritualism, Theosophy*, and "New Thought", so-called, and including "Christian Science".

Some day a historian, interested enough, broad, intelligent and sincere enough, may arise to write, without prejudice, the history of all these movements, in which the aspiring soul of man searched earnestly and hopefully after "more light" in spiritual things, and for real knowledge of the Human Soul.

I cannot presume to write even the "*Story of Theosophy*," its Founders and Doctrines. A mere thread of incidents and an outline of Principles, Aims and Ideals, is all that I can have in mind, and even this is by no means an easy task, on account of the abundance of materials and their diversity and apparent lack of co-ordination.

Spiritualism, from the days of the "Rochester Knockings" and the Fox Sisters, to the Eddy Brothers in Vermont, created a furor resembling an epidemic. The "dark circle", physical manifestations, materializations, automatic writing, etc., literally took the people by storm.

As surprise and excitement waned, and "lying spirits"

were admitted to explain discrepancies, the fact of the unreliability of much of the phenomena was accepted by the more intelligent believers and investigators and the dark circle began to decline.

In 1874 or '75, Col. H. S. Olcott was sojourning at the Eddy homestead in Vermont, and reporting the phenomena for the *"Daily Graphic"*. These reports had evidently interested H. P. Blavatsky, who had arrived in America not long before, and she presented herself at the *seances* and there first met Col. Olcott, and the acquaintance there begun ripened into a lifelong friendship and association.

In *"People from the Other World"* and *"Old Diary Leaves"*, Col. Olcott has carefully recorded these earlier incidents and experiences.

As we can give here only a few "high lights" on the rapidly moving panorama of events, the following quotation from page 13 of *"Old Diary Leaves"* is significant in its relation to our story. It is from *"H. P. B.'s Unpublished MSS"*.

"Yes, I am sorry to say that I *had* to identify myself, during that shameful exposure of the Holmes Mediums, with the Spiritualists. I had to save the situation, for *I was sent from Paris to America on purpose to prove the phenomena and their reality, and show the fallacy of the spiritualistic theory of spirits.* But how could I do it best? I did not want people at large to know that I could produce the same things *at Will.* I had received orders to the contrary; and yet, I had to keep alive the reality, the genuineness and *possibility* of such phenomena, in the hearts of those who, from materialism, had turned Spiritualists, but now, owing to the exposure of several mediums, fell back again, returned to their scepticism".

The thing constantly to be borne in mind is the ex-

istence of a large class of pyschic phenomena which, including the entire range of so-called spiritualistic phenomena and making full allowance for cases of fraud and deception, leaves a very large group of phenomena that cannot be *"explained away"* nor *"pooh-pooked"* out of existence, nor made intelligible by the catch-phrase—*"coincident"*. Such methods of handling these phenomena are quite as shallow and valueless as the open-mouthed gullibility of the innocent multitudes.

Some of these phenomena are easily demonstrated as *facts*. Some H. P. B. repeatedly designated as "psychological tricks".

The important point and, that upon which science must always rest, is the clear apprehension of the underlying *Law*, and the *explanation* of such phenomena as are clearly *demonstrated* as *facts* of occurrence.

Unless one is prepared to make this clear and sharp he will never actually *know* anything of this subject of *psychic phenomena*; all his *"beliefs"* and *"denials"* to the contrary notwithstanding.

Self-deception and flippant denial are but opposite phases of *Ignorance*. Neither credulity nor incredulity contains a single element of science, nor of actual knowledge.

He who *believes* too much, and he who *denies* too much, are equally far from the *Truth*.

This is the dominant chord in the whole score of knowledge and understanding, and it should never be lost sight of for a moment. This dominant chord of real knowledge involves more than knowledge, as a possession, because the method and the result determine and demonstrate the *"Constructive Principle in Individual Life"* and the trend of the impulse of *Evolution in Universal Nature*.

This seeming digression from our theme reveals the Arc Light of progress.

Without it confusion reigns, with the dominance of the "unholy Trinity" of Ignorance, Superstition and Fear; and these have faced each other "from the beginning of Time".

By this criterion we may measure the work and the ideals of H. P. Blavatsky, of the Theosophical Society, as well as of every great teacher, or World Movement in history.

What the world may think or say of any of these things is of little consequence. The aims, the ideals and the Work—these remain, and but for these, stagnation and fossilization would long ago have determined oblivion.

With them Evolution moves on. Here Nature is inexorable, unchangeable; but her rewards are equally sure.

"He who *endures* shall be given a White Stone, on which is a name written which no man can read save him who receiveth it".

Madame Blavatsky said that while living in Paris she received orders to go to New York and that she started the next day. This was in 1873.

She had bought a first-class ticket from Havre to New York, and had gone to the quay to either see or embark on the steamer, when her attention was attracted by a peasant woman sitting on the ground weeping bitterly, with a child or two beside her. Drawing near, H. P. B. found she was from Germany, on her way to America to rejoin her husband, but a swindling emigrant runner at Hamburg had sold her bogus steamer tickets, and there she was, penniless and helpless. The steamship company could do nothing, of course, and she had neither

relative nor acquaintance in Havre. H. P. B.'s own funds being insufficient, she had her saloon ticket changed for a steerage berth for herself and, for the difference, got steerage tickets for the poor woman and her children.

When we remember what "steerage passage" meant to one reared in luxury and related to Russian royal families, this *quick response* has a deep significance, not lessened in the least if H. P. B. vented her indignation against swindlers "in three languages"!

Nor were these outbursts of generosity on the part of H. P. B. few or far between. It was her *habit*, though some who witnessed them forgot the generosity and remembered only the "shock" of her undisguised *opinions* of fraud and cruelty in general.

Countess Wachtmeister told me of an instance of this same generosity occurring at Ostend when H. P. B. was at work on her "*Secret Doctrine*" some years later. A poor woman applied to her for assistance, telling a pitiful story of poverty and suffering. H. P. B. had been able to find no ink to suit her in Ostend, so she procured a formulary and made ink to suit herself. It was so successful that she enlarged the plant, and at the time that the poor woman applied to her for help, the "Ink Factory" was quite profitable. Deeply moved by the poor woman's story, she thrust her hand into the large pocket of the loose gown she wore while at work and found it empty; pulling out the drawer of her writing table with the same result, all at once she remembered the "Ink Factory" and called out, "Here, Constance! (the Countess's given name) give her the Ink Factory; that will relieve her,"—and it was done.

The prodigality of H. P. B. where there was distress to be relieved was habitual, while personally abstemious in her habits, and in her wardrobe almost shabby. Even

LOUIS CLAUDE DE SAINT MARTIN
Author of "Man, His True Nature and Ministry" etc., etc., 1790-1797
Died Oct. 1803.

(Martinez-Pasquales died in 1779; the two should not be confused.)

in the case of her great knowledge and psychical powers, there is abundant evidence to show that she generally concealed them, drew attention away from them, or used them occasionally only to illustrate a principle, or to turn attention into higher channels.

The "Coulomb exposure", that Hodgeson prided himself on, and the "Psychical Research Society" tried to monument as final, was not only itself a fraud of garbled data, but the Coulombs had been for years pensioners of H. P. B., living on her bounteous generosity and turning against her at the first opportunity to get themselves into the spotlight.

Here is a quotation from a long letter which I received from H. P. B. dated Ludwig Strasse, Würzburg, January 20, 1886.

"You have of course read the brilliant report of the Society for Psychical Research. It beats any Jesuitical Opera. . . . . Phenomena unexplained and inexplicable, yet suspicion is thrown upon me, and that I was accused of stirring up enmity and hatred in the hearts of the Hindoos against the 'Superior race'—the English, and their rulers. All this is my Karma. I have given out more than I was permitted to; I threw pearls to the hogs; I was weak and protested too feebly against such revelations as the *'Occult World'*, and *'Esoteric Buddhism'*. Let the Karma crush me. I am atoning for it. One thing is a consolation; the whole burden falls upon me, as the Masters are made out *myths*. So much the better. Their names have been desecrated too long and too much.

"I am writing the Secret Doctrine, nights and days. I cannot die before I have done.

"And now I say goodbye. If with the Hodgeson Report, the desperate efforts of Protestant Missionaries,

Jesuits and Spiritualists and Sceptics, you still remain true, then I admire and respect you from the bottom of my heart. If the T. Society survives now, it will never die.

"Yours Sincerely and Fraternally,
"H. P. BLAVATSKY."

"P. S.—Will you believe, that since the publication of the 'Blavatsky-Coulomb'—*my* alleged letters—I have *never been permitted to see one, even from afar*. Hodgeson, who had them in his pocket while living at Adyar receiving hospitality at our house as a friend—never even spoke of them. Sinnett tried to get them, or one or two of them, from the S. P. R. They refused, and I stand condemned without even being asked for an explanation. English fairness.—H. P. B."

"*Old Diary Leaves*" by Col. Olcott, and Mr. Sinnett's "*Incidents in the Life of Madame Blavatsky*", are still quite accessible, and the reader is referred to them for details.

On page 17, (et seq.) of "*Old Diary Leaves*", Col. Olcott says:—

"Little by little H. P. B. let me know of the existence of Eastern Adepts and their powers, and gave me by a multitude of phenomena the proof of her own control over the occult forces of Nature. . . .

For it may be stated, there is and ever was but one altruistic alliance, or fraternity, of these Elder Brothers of Humanity, the world over, but it is divided into sections according to the needs of the human race in its successive stages of evolution. In one age the focal center of this world-helping force will be in one place, in another elsewhere. . . . .

The sceptic denies the existence of these Adepts

because he has not seen nor talked with them, nor read in history of their visible intermeddling in natural events. But their being has been known to thousands of self-illumined mystics and philanthropists in succeeding generations whose purified souls have lifted them up out of the muck of physical into the brightness of spiritual consciousness, and at many epochs they have come into personal relations with the persons who are devoted to altruistic labor for bringing about the brotherhood of mankind".

This statement of Col. Olcott can be corroborated in every age of which we have any literature or records.

Of course the sceptic whose attitude is that of contemptuous denial, is strictly within the limits of his own "eminent domain"; and I, for one, would not disturb his royal lethargy if I could.

I have never seen nor heard that in a single instance H. P. B. ever claimed to be other than a *Student* or *Servant* of these Elder Brothers.

In this connection the reader may peruse, if he will, a little book entitled—"*The Reality of Matter*"—printed first in part in the "*Arena*" many years ago, in which "The Brotherhood of India" is portrayed, or at least outlined, in answer to one Hensholdt who, to plume his own crown, had caricatured them.

While there are incidents in the "*Life of Jacob Behmen*" indicating that he met those "wiser than himself", his writings are largely mystical revelations, which he endeavored to put into philosophical form. I would call their *source*, his own *spiritual intuition* and *psychic perception.*

Again: In the case of Swedenborg—to the foregoing development of Behmen, we have clairvoyant perception (sight and hearing) undoubtedly added, with a broader

grasp and finer intelligence in synthetic apprehension and portrayal.

But in neither the case of Behmen nor that of Swedenborg was there a clear *pragmatic epitome* such as would enable the earnest student to build character and grasp the whole *theorem* of life; nor was there at that time a nomenclature of science making such a thing possible.

Here is where Spiritualism also comes in, in modern times. Its phenomena were almost literally—"a fall into matter", of things before conceived as mystical, "miraculous", or "supernatural".

As already recited, Madame Blavatsky's Master regarded the condition of phenomenal Spiritualism in America "the psychological moment", viz., the opportunity to explain and utilize these phenomena, and give rational concepts of the complex nature of man as a spiritual being whose material habitat is the physical body.

No more hospitable reception to so-called "Spiritualism" was ever given than by H. P. B.; but when she endeavored to classify and elucidate the phenomena "Spiritualists" turned to rend her; and they kept up their personal attacks upon her to the time of her death.

H. P. B.'s natural endowment and preparation for the work assigned her later, was without precedent or comparison for five hundred years previous.

Whereas Behmen and Swedenborg perceived on the plane usually designated as "Spiritual" (but which H. P. B. generally designated the *Astral*; say, the second plane *above* the physical or *magnetic*) H. P. B. was familiar almost from childhood, with the magnetic or "Kinetic".

As already quoted from her diary and recorded in "*Old Diary Leaves*"—"she did not want people to know that she could produce the same things *at Will*."

This is very clearly shown in Sinnett's "*Incidents in the Life of Madame Blavatsky*" as given by her sister—Mme. De Jelehowsky. On page 109 she says—"She (H. P. B.) never made a secret that she had been, ever since her childhood and until the age of twenty-five, a very strong *Medium*; though after that period, owing to a regular psychological and physiological training, she was made to lose that dangerous gift and every trace of mediumship *outside her will*, or beyond her direct control, was overcome".

Those who care for details along these lines will find them in abundance in Olcott's and Sinnett's books already quoted, and elsewhere; but referring to the above quotations I may say that many years ago I was told that the transition from the subjective vision to the Independent method was brought about by one whom she designated always as *her* Master (Master M), with whom she had been familiar for many years on the psychic plane.

As the recital goes, she was one day sitting in a park—in London, I believe—when who but this same Master passed in a carriage. She was startled beyond measure, but he recognized her by a sign given, and later he returned and a long personal interview followed, in which he told her of the Masters, their work and methods, and outlined her future work and service. It was from this Master that she received the "order" to sail for New York, and started next day, as already shown.

Here again, from page 14 of "*Old Diary Leaves*", is her acceptance of her mission:

"When I am dead and gone people will perhaps appreciate my disinterested motives. I have pledged my word to help people on to *Truth* while living, and I will keep my word. Let them abuse and revile me; let some

call me a medium and a Spiritualist; others an impostor: The day will come when posterity will learn to know me better. Oh poor, foolish, credulous, wicked world"!

No woman in the history of this "poor wicked world" has ever conceived grander ideals, performed more unselfish service, with greater courage and a more loving heart, than did Helena Petrovna Blavatsky. She never paraded her powers, sought notoriety for herself, nor wrangled with, or about her detractors and literary assailants.

Her courage and perseverance were sublime; and the *Doctrine of the Heart*—"Father forgive them, they know not what they do"—was never once forgotten. It inspired her life and was the golden thread in all her writings, that leads the real seeker for Truth through the *Maya* and delusions of matter and sense and time, to the "feet of the Masters", and the Crown of Eternal Life.

There are thousands of students all over the civilized world who will agree with all I have said of this remarkable woman, and yet, who sometimes lose the clue to her greatness.

My object at the present time is not to defend nor "glorify" *her*. Her mission is ended; her work is done; and her reward is *sure*. But the Genius of that Life and Work is the *Alkahest* in the Alembic of Life which alone turns baser metals into pure gold, and transfigures all animal instincts and selfish impulses into *Christos*.

Even in this "trial by fire", H. P. B. was by no means perfect; and she would have been the very last to claim perfection for herself, for the simple reason that she knew one (and in truth many) the latchet of whose shoes she felt unworthy to untie. She knew what self-mastery meant, and the tests, the trials and the Journey that lead to it. It was her task and her mission to *live the life*, while she pointed out the way.

She had traveled over many countries, met Adepts, Masters, Yogis, Sanyasis, Magicians and Fakirs, and was in the broadest sense a *Citizen of the World.* She was not always exact, but her resources seemed inexhaustible and her familiarity with and hospitality toward the literatures and records of all the past, unprecedented.

And yet, after all, it was the Spirit, the Ideals, the Motive guiding all her life and work, that determine its value and measure its permanency; and this *Spirit*, my brother, my sister, may be yours or mine for the *asking* and the *seeking* and the *striving.*

It is the *Spirit of the Christ.* Men have turned it into Mystery and Miracle and then have wrangled for ages over the *Shibboleth*, thus anchoring mankind to the dark ages and retarding the reign of *Brotherhood* on Earth. This *Spirit* was not alone conceived in Galilee, nor born on the heights of the Himalayas; nor was it bestowed by St. Peter on the Vatican. It can never be imposed by the "laying on of hands", nor monopolized by a "Syndicate".

It is the *Divine Spark* in the Soul of man; the Spiritual Impulse, planted by *the Father In the Beginning*, by which Human Evolution proceeds, and all the faculties and capacities and powers of man rise above the animal plane, become *Humane* and lead the soul of man upward toward the Light and onward toward Eternal Day, and which enabled Jesus to say—"It is finished! I and the Father are One!"

Sentiment and Belief may not touch this golden chord of Being at all, more than "Lip Service". Never, 'till it becomes the Dominant Chord of the Symphony of Individual Life, does the "Elixir begin to work" and "turn all baser metals into gold."

Behmen called it—"the *Becoming* Man". H. P. B.

called it "the Doctrine of the Heart". Jesus called it "Leading the Life", "Going about doing good", and all these have *exemplified* it as the "*Brotherhood* of *Man.*"

It is the *push*, the trend, of all human evolution, but for which man would still be in the jungles or destroyed by "tooth and claw."

I have dwelt upon this phase, this Spirit in man, because it measures, in the last analysis, every individual life and furnishes the sole criterion by which the work of every would-be Reformer or Leader of Men must be measured.

It is by this *Test* that we shall presently measure and assay, to some extent, H. P. B. and what she undertook to do in and through the T. S. He who cannot apprehend the Ideal and who sees only personalities and idiosyncrasies *seems* never to have taken the first lesson in "the Judgment Hall of Osiris", the "discrimination of the Two Truths", or the "University of the Universe". "As we Judge others, so shall we ourselves be Judged". This *Judgment Seat* is *in* the Soul of Man, and "*Judgment Day*" is *every instant* of our self-conscious lives.

"Conventionalities and proprieties" undoubtedly have their use and value, however much they may change with people, time and place; and one who has traveled extensively and studied critically many people may, perhaps, readily adapt himself to any local color.

But if the traveler is a strong character, dealing in actual values and endowed with a deep purpose in life, he is likely often to be regarded as a "Bohemian" sufficiently to give Mrs. Grundy cause for remark.

Sticking closely to her room and her writing-table many hours a day for many years, H. P. Blavatsky was doubtless preoccupied with her theme and her mission; and those who were ready to criticise, and equally those

Helena Petrovna Blavatsky in 1875, N. Y. City

who were ready to burn incense in her presence, found Bohemia, more or less, in evidence. But the earnest and the sincere seeker for truth never failed to find welcome and a heart so big and warm, so tender and true, that nothing thereafter could ever change the "first impression".

It shines through all disguises and pulses from soul to soul. Even *Bohemia* may shelter the "Ark of the Covenant" no less than the "Holy of Holies", for both are symbols of the life of the soul of man, and the "Jewel in the Lotus" has many settings.

H. P. B. told of one student who desired knowledge along *special* lines and was directed to "one who knows" in a far distant city. He made the long journey and found the Adept poorly clad and *engaged in sweeping street crossings*. Undaunted, the student presented his request, while the Adept referred to his menial condition and said "you must be mistaken".

But when it was found that the student remained firm and undaunted, he was taken in charge, found "duly qualified" and given "that which he had so long sought".

Those who are whirled off their feet by the loud claims of "Leaders" and "Official Heads", might be saved many sore disappointments, and often many shekels, by pondering over the foregoing incident.

There is deep meaning in the saying—"Masonry (Truth) regards no man for his worldly wealth and honor". The "Mark of the Master" is not only symbolized on his breast, but hidden deep within his heart. It is *Intrinsic*.

PART I

CHAPTER V

Theosophy in America and India

The preceding chapters have led up to the founding of the T. S. in 1875.

Many points of interest bearing upon the subject have, indeed, been anticipated; not to prejudge any issue, but to broaden the perspective in which moving events become involved; and to prevent, as far as may be, premature judgment arising from inadequate data.

Every such World Movement has centered around one leading character, or individual; as the Crusades, for example, around Peter the Hermit; Protestantism around Martin Luther; or the Spanish Inquisition and Torquemada.

So the names "Theosophy" and "Madam Blavatsky", are closely associated in modern times.

Behmen and the movement of the 17th century held closely to the Bible and the Christian Religion, and drew from these their philosophy and methods of presentation.

H. P. Blavatsky utilized the Vedanta, followed the earlier Hindoo lines of thought, and so, presented to most students an altogether new line of thought, symbolism and philosophy.

The term—"*Theosophy*", seems to have been selected for the purpose of revealing analogies and enabling western thought to locate this "*Divine Theosophia*"—as world-wide, generic and universal; and so to "Unite the East

and West", the Ancient and the Modern, as one Common Brotherhood.

To give a new spiritual uplift to the Western world, and better economic conditions to the teeming millions and often starving multitudes of old India, was the special object conceived in the organization of the Theosophical Society in New York City, October 30, 1875; and three years later the founders left the U. S. A., that is, in 1878, before which (December, 1878) I joined the T. S.

These three eventful years in New York City resulted in more or less publicity regarding the purpose of the T. S., the most notable and lasting of which was the publication of "*Isis Unveiled*".

The first cremation in the U. S. A., that of Baron de Palm, was taken advantage of by Col. Olcott to draw attention to this ancient custom in the far East and to the Theosophical teachings in general.

From a catalogue of J. W. Bouton's of New York, publisher and dealer in rare books, I first learned of the T. S. and "*Isis Unveiled*", and ordered a copy of this work.

Covering, as did these two royal octavo volumes of over six hundred pages each, an immense range of subjects, and the most curious and interesting records of the past, that which fixed my attention on the author—a woman—and therefore on the Society she had been so influential in organizing, was her familiarity with, and endorsement of Freemasonry, and its deeper meaning and Symbolism.

Having procured a copy of "*Isis Unveiled*", on discovering her familiarity with Masonry I wrote to her, inquiring about the T. S.; and receiving a most courteous and satisfactory reply to my letter, I joined the Society as above recorded.

About this time the leading New York papers contained long and interesting letters under the heading—*"The Martin Luther of India"* and the propaganda and reform being carried on by Swami Dya Nand Saraswati.

It was recorded that native Hindoos by the million were enlisting under the Swami's banner.

It was this revival going on in India at that time that determined the founders of the T. S. to go to India and join the Swami in his work for the liberation of the masses from the decay and stagnating superstitions into which the Ancient Wisdom Religion had fallen under Brahman rule.

It is only necessary here to record the fact that H. P. B.'s anticipations were doomed to disappointment. The Swami was quite willing to *absorb* H. P. B. and all her aims and ideals for the T. S. The Swami proved to be "a man of one idea", bent on reform, and the tearing down of superstitions and abuses which were the growth of millenniums; while H. P. B. had in mind liberation from caste and constructive work for a regenerated India; which she inaugurated, and which is still going on, most notably, perhaps, in the schools for girls, and the uplift of woman generally.

So the Swami and the Founders of the T. S. quietly parted company, and the Indian Magazine *"The Theosophist"*, was established, the first number of which was issued in October, 1879, and later "supplemented" by *"Psychic Notes, a Record of Spiritual and Occult Research"*, and these were continued unchanged for six years, or until H. P. B. returned to Europe.

In the meantime, with the departure of The Founders of the T. S. for India, followed soon after by Mr. William Q. Judge, the T. S. in America fell into desuetude, as there was not one left with leisure or ability to carry it on.

I received the following letter at this time from H. P. B.:

"Editor's Office of the Theosophist.
Girgaum, Bombay, September 1, 1879.

Dear Doctor Buck:

I was much gratified to receive your letter, as it showed that you kept us in friendly remembrance. I perceive that your mind is in the same interrogative state as ever: That the mighty problems of life and death still challenge your thought.

If you were in our *bungalow* here but a single day you would realize the impossibility of my sustaining a very elaborate correspondence with anybody.

The Society is now a recognized factor in the Indian problem of the day—its influence is daily growing and its tendency to bring about a revival of interest in old Aryan Occult matters.

This publicity casts a great burden of work on us; and so, we finally determined to establish a monthly journal which would answer better the needs of our members than personal correspondence.

You have, of course, received the *Prospectus*. We all expect that you will use every possible exertion to secure it as wide a circulation as possible, and if they ever pitch into it (or us) in the American papers, that you should answer the attack. Every explanation that you want can be given you through the paper (the "Theosophist"). So put your questions in condensed shape and send them to us from time to time; other Theosophists afar off will do the same, and the instruction given to one will be useful to others, for the identical questions present themselves to any inquiring minds in all parts of the world.

We have here *Adepts* in our Society, Hindoo Adepts;

and one of them told me, after reading your letter, that the great body of educated young Hindoos whom modern English has taught to regard Western Science as infallible, will read with deepest interest the confessions of a Western learned anatomist and physiologist—Registrar, even of a Medical College, that he despairs of finding the secret of Life outside of their own Oriental Psychology.

If they did but know it, *every* Western Scientist would confess the same thing, if he but had your honesty.

Please write for our journal something very good. Your letter was a specimen of what you can do in newspaper writing; it was fit for any journal, and touched me to the heart.

And now I must say goodbye. Answer as soon as you can.

Yours sincerely and fraternally,
H. P. Blavatsky."

In the formation of the T. S. in New York in 1875, three objects were stated as comprising its purpose. First: To form a *nucleus* of a Universal Brotherhood of Mankind, without distinction of Race, Sex, Caste, Creed, or Color.

Second: To study ancient religions and philosophies; and, Third: To investigate the Psychical Powers latent in man.

These objects being clearly defined, avowed interest in, and adherence to them, constituted the sole condition of membership in the Society.

Later, an inner section, or Esoteric Group, was formed for the purpose of more definite study and personal instruction; but in this section the previous general requirements were neither changed nor relaxed, but strictly adhered to.

The spirit of Brotherhood, mutual kindness, consideration and helpfulness—just genuine "common kindness" —often so *un*-common—was the key-note from first to last.

The following letters from highly educated Hindoo Brothers, reveal the same spirit.

"Adyar, Madras, January 20th, 1886.

J. D. Buck, Esq.. F. T. S.

My dear Sir and Brother:

I beg to acknowledge the receipt of your kind letter of the 10th ultimo. Let me, on behalf of my Hindoo Brothers, assure you and our American Brothers that we have felt sympathy for you and them too. If some of our American Brothers entertain the impression that we have little sympathy or love for them, it is because we do not know one another. Since you have begun to get acquainted with us, through letters, you will be able to know how much we respond to your wishes to come in closer contact with us.

Mr. William Q. Judge, of America, and Brother Von Weber, of Germany, and other European Brothers, will tell you what we are, as they were amongst us.

If our American Brothers are under that impression because the Hindoo Brothers of the executive staff at the Head Quarters did not correspond with them regularly, we answer that the staff, working here, is so exceedingly small that we cannot do justice to all the Branches by directing and encouraging their studies, however much we may wish to do so. Hence, Col. Olcott thought it proper to appoint an American Board of Control to execute the work of the American Branches.

You are quite correct in thinking the ultimate object of our Society is to establish Universal Brotherhood, not

in theory but in fact and in truth; and thus to effect the union between the East and the West through philosophy and science.

The progress of our movement is gradual toward that end.

We do not even dream of establishing an actual loving Brotherhood of people during our times, though we may be able to pave the way for it by inducing a large body of the most intelligent persons of different races and creeds to put that idea into practice.

The basis upon which we work is an impregnable one. Many a student in the West did not know anything about the existence of a *Fraternity* of *Adepts*, with its Branches spread over the inaccessible parts of the globe.

Theosophy has great charms to a person who has got scientific instinct in him, for its philosophy of soul and spirit is an experimental one, and not a speculative one. As such, it can stand all the attacks made by bigots, whether in Science or Theology.

The celebration of our Tenth Anniversary was a grand success. There were many delegates from different parts of India, and one from Germany—Baron Von Weger; and another from London—Dr. Cook, brother-in-law of the Authoress of "*Light on the Path*". During the Anniversary delegates and members from different parts of the globe have splendid opportunities of knowing one another and cultivating fraternal relations.

We shall be very glad to see some of our American Brothers here during the coming Convention. A great Occultist and Scholar* has promised to deliver five lectures on the "Bhagwat Gita" to the delegates and members during the next Convention.*

I shall be very glad to give as much help as I can,

* T Subba Row.

WILLIAM LAW. A. M.

if you can point out to me how I can be useful, since I do not know the wants of our American friends and Brothers.

Accept my fraternal greetings to yourself and other American Brothers.

I am yours sincerely and fraternally,
Bhawamishankar."

"Borcilly N. W. P., India, February 7, 1886.

My dear Sir and Brother:

I don't know how to thank you for your very kind and brotherly note of the 15th December, 1885.

As advised by my beloved friend Babaji, I cast off all reserve and confess plainly that I was rather struck at the noble feeling which has prompted you to do honor to an Indian brother, by penning a few lines of sympathy with the Indian aspect of Theosophical work. I quite agree with you in thinking that one of the greatest missions our Society is destined to perform is the uniting of the East and the West in ties of brotherhood and affection.

At present there is an awful amount of misconception in the minds of the Indians, and the Western people, in regard to each other.

The Indians come in contact mostly with the Britishers from whom, unfortunately, they don't receive the best of treatment, and are therefore compelled to stand aloof, having got a scare, as it were, of all Europeans. On the other hand, the generality of Western people, hardly knowing or even trying to know anything about us, look down upon us as a nation of barbarians and superstitious slaves.

But happily enough, Theosophy is even now seen to unite the two peoples on a common platform.

The West is now realizing—faintly though it be—that the Hindoos are not the fetish-worshipers they are

imagined to be, and the Hindoos, too, are coming to understand that the few sad specimens of Europeans they come across do not represent the whole bulk of Western nations.

It is true, as you say, that Theosophy is indigenous in India; but even here, owing to the concurrence of various adverse causes, the divine knowledge, or *Brahmagyanna*, was little heard and cared for before the advent of Theosophy.

Schools of occultism, indeed, never ceased to exist; but the general public, I mean those who were not regular *Chelas*, paid little or no attention to our religion.

Although the colloquial idioms and proverbs of the Indian languages are all imbued with the ideas of *Punayamma* (rebirth), and *Karma*, although our daily manners and habits reveal the existence of the astral fluid; but for all that, poor India, too, felt the impulse of the wave of materialism, and it was necessary that *Brahmavidya* itself should emanate from Western people in order to catch the attention of the educated Indians.

So you will observe that the West has been indirectly instrumental in awakening modern India to a sense of importance of Occult studies and religious pursuits.

Since the West has rendered this help to the East, I never doubt that retributive justice, or *Karma*, will reward the former.

As to the Hindoos, I assure you they are one of the most grateful nations in the world.

You are perfectly right in thinking that the doctrines of *Karma* and rebirth ought to be popularized in the West, as they are the basic principles of our religious philosophy. I have every hope that steps will be taken in that direction by the T. S.

We give you the assurance of our gratitude to America for sending us the T. S. and our dear and respected Col.

H. S. Olcott, and of our willingness to co-operate in the advancement of Theosophy in the West.

With kindest regards I remain, my dear Sir and Brother,

Yours fraternally and gratefully,
Gyancudra N. Chacravarta.

To Prof. J. D. Buck, M. D., F. T. S.
Cincinnati, Ohio, U. S. A.

Seven years later Prof. Chacravarta was a guest at my home and spoke at the Congress of Religions at Chicago, his subject being:—

"The Theosophical Doctrine of the Unity of All Spiritual Beings: The Eternal Unity of Spirit and Matter, taught in the Brahmanical Scriptures."

If the reader will turn to the report of the Theosophical Section of the Congress of Religions, and read the story of the great Adwarta King, and his son—the servant of *Hari*—as told by the Professor, he will find a new chapter on the *Reality of Matter* and its relation to Spirit, and the Unity of Natural Phenomena.

I quote the closing paragraphs:—

"And, ladies and gentlemen, here I stand today, to talk to you, drawing from our matchless manuscripts in which is found the basis of religion, craving justice at your hands.

"I know you are liberal, you sons of America, sons of the land of freedom, the land of liberalism, the land of justice.

"I crave no indulgence on the score of the religions being old; I crave no charity. All I want is that you should not allow your minds to be prejudiced, to be poisoned and abused by the thousands of defamations and slanders that are cast on our religion.

"Let your own mind work, and then pronounce your dictum; I am here to abide by it."

The *Venerable Brotherhood of India* can hardly be defined as an "invention of H. P. Blavatsky" or even a "modern discovery", modern Sadducees to the contrary, notwithstanding, and whether they wear the garb of "Science" or that of "Religion."

In the foregoing recital and quotations, the idea of "getting acquainted" and uniting the East and the West in an *Ideal* of a Universal Brotherhood", of all Peoples, Kindred and Tongues, is revealed as the Dominant Chord, precisely as set forth by the founders of the T. S. in 1875.

The impulse of Fraternal sympathy and co-operation thus started, has gone around the world. It lies at the Foundation of all ethics, and is the basis of Morals, and it would be today impossible to measure its influence.

Beliefs continually change, Philosophies and Theologies come and go; but Altruism, Fraternity, Loving Kindness, are eternal and the foundation of the divinest impulse in the soul of man.

No *World Movement* that plants these at the foundation, weaves them into its superstructure and vitalizes them by service, as the crown and beauty and glory of Life, can ever fail or be in vain.

Let him who works, and waits and hopes and endures, remember this and never feel for one moment discouraged. The world may revile and spit upon him, but the "Great and Peaceful Ones" who "Live, renewing the world like the coming of spring"—will never forsake him.

After these various side-lights and reflections, as perspective, we may now return to the T. S. movement in America, after the departure of the founders for India.

PART I

CHAPTER VI

Revival of Theosophy in America

After three years of work and varying fortune in America, including completion of *Isis Unveiled*, as already recorded, Blavatsky and Olcott went to India, and for the next five or six years little was heard of the T. S. in America.

But a footing was gained in India, and with the starting of the magazine—*The Theosophist*, at Bombay—the movement was well launched in the East.

In 1883 an *American Board of Control* was appointed by "President-Founder" Col. Olcott, and on May 13th, 1884, the members of the Board were invited to meet at my home, then in Fredonia, N. Y., to organize and rejuvenate the Society in America.

The Board consisted of Elliott B. Page, of St. Louis; Mrs. J. W. Cables, of Rochester, N. Y.; Thomas M. Johnson, of Osceola, Mo. (Editor of *The Platonist*); Mr. Abner Doubleday and Mr. George F. Parsons, of N. Y.; W. B. Shelly, of Rochester; and J. D. Buck; seven in all.

There were present at this meeting, Mrs. J. W. Cables, Mr. W. B. Shelly and myself, Mr. Page being represented by *proxy*.

Mr. Page was elected Chairman, Mrs. Cables, Corresponding Secretary, and J. D. Buck, Recording Secretary.

A month previous to this meeting, that is, in April, 1884, Mrs. Cables and her associates at Rochester, N. Y.,

had issued the first number of a Journal called "*The Occult Word*". "*The New Light from India*", as a sub-title, and the seal and motto of the Society—"*There is no religion higher than Truth*". Twelve numbers of this little magazine were issued, and in April, 1886, Mr. Wm. Q. Judge, having returned from India, began the publication of "*The Path*".

The next two conventions, occurring in April, 1885-86, convened at my house in Cincinnati; after which, with the rapidly growing interest created by *The Path*, and Mr. Judge's untiring energy and devotion, and backed up by the Indian "*Theosophist*", the T. S. work in America expanded very rapidly, and *Branches* were formed all over the United States, the membership reaching at length over four thousand.

At the meeting of the T. S. section at the Congress of Religions, to which I have already referred, one audience filled the great Auditorium and numbered over 4500; the Oriental and foreign delegates present, no less than the subjects treated of, arousing both interest and curiosity.

In the meantime, Branches of the Society and Sectional Organizations had formed in Australia, New Zealand, England, France, Germany, Austria, Africa—and, in fact, in most civilized countries of the globe.

After leaving India, from Ostend, Madame Blavatsky returned to London, completed and published there her *Secret Doctrine*, started the Magazine—"Lucifer"—gathered about her a body of helpers and people of influence, most important, as time has demonstrated. among them being Annie Besant.

In the meantime, Col. Olcott remained at Adyar in India, continuing the publication of the *Theosophist* after changing it from folio to royal 8vo. in size; and so the

work went on to the time of Madame Blavatsky's death in London, May 8th, 1891. This occurred while Mrs. Besant was on her return trip to London, from a lecture tour in America, accompanied by my beloved wife and myself, three or four days before we reached Liverpool.

One of my most valued possessions is a volume of "*Memoirs*" from "*Some of her Pupils*", printed in London soon after her departure.

Mr. Judge in New York, being apprised by cable of H. P. B.'s death, shortly afterward arrived in London, to assist in devising methods whereby the work of the Society might be continued.

I may say, in passing, that one little sentence in *Script*, of only four words—"*Judges' Plan is right*"—led to the disruption of the harmony previously existing, allowed *personalities* to overshadow *Principles*, and has given rise to "*Judgeites*" and "*Besantites*" ever since.

I refer to this here, without sitting in judgment on either section, or any one, but solely for the purpose of illustrating the fact that right principles rightly conceived, acted upon, and lived up to, are always *Constructive*, while personalities, when allowed to creep in and dominate, invariably disorganize and destroy.

This is still more emphatically true when Brotherhood, Fraternity and Co-operation are declared to be the foundation principles of an organization.

There is no disguising the fact that since the death of H. P. Blavatsky (with an immense literature that she had devoted a quarter of a century to creating and devising, with labor and untiring steadfastness, with failing health, all of which mark her as a *Heroine* for all time) Theosophy, as a *World Movement* and a *United Organization*, has lost prestige, power and influence.

The Principles unfolded remain. The literature

created can hardly be destroyed. Thousands and tens of thousands of intelligent people all over the civilized world have been informed and enlightened; the East and the West have indeed *clasped hands* and understood each other and sympathized with each other as never before.

The Ancient Vedic Wisdom has become accessible in the West to all who seek real knowledge of Spiritual things beyond the gross "Illusions of Matter".

Only the grossly ignorant or blindly bigoted now regard our Aryan Brothers as "a race of ignorant barbarians involved in gross superstitions."

The Sacred Books of the East; the work of Prof. Max Mueller; the testimony of Warren Hastings; all these and many other lines of evidence have revealed to the West the source and the fountain-head of Religion, Philosophy and all that goes to make life worth the living; and these being designed to push civilization forward, existed and were taught millenniums ago, in old *Aryavarta.*

In the meantime, the rejuvenation of old India and the uplift of its teeming millions have been immensely furthered and encouraged by the impulse set in motion with a definite purpose by the Founders of the Theosophical Society. This has been attested by hundreds of the best educated among the Hindoos, in native journals and elsewhere.

That which has happened to the Theosophical Society —as a whole—has, soon or late, happened to every religious organization since history began.

Sects and "*Leaders*" have arisen to divert attention, claim precedence and give interpretations, till *personalities* have obscured *Principles* and the original intent has become obscured and lost.

The only organization that has escaped this fate is Modern Freemasonry; and this is in no sense a Religion,

though its Moral Precepts and Ethical Principles lie at the foundation of every great religion known to man.

In preventing this disruption by dogmatic authority, Roman Catholicism is rapidly becoming fossilized, substituting Politics for Religion, as the sand of the rock replaces the life of the tree.

Theosophy is in no sense *a religion*, notwithstanding the fact that one of its three primary objects was declared to be and still is "the *study* of Ancient Religions" (philosophies and sciences). Its methods are Educational; its motive is Enlightenment.

To place knowledge in the place of ignorance, superstition and fear, and to include in this knowledge Ethics and the inherent principles of all higher evolution for man, is indeed the highest education.

The dominant impulse in the West, at the time the T. S. was first organized, has been shown to have been the study of psychic phenomena, or Spiritualism. But Spiritualism, as a Cult of wide interest, has come and gone, while psychic phenomena have become greatly diversified and complicated, until mediumship and *controls*, outside of hypnotism, no longer cover the ground.

In the meantime, two other great social impulses or upheavals, to which I shall refer later, have arisen.

But whatever may be on the crest-wave of the rising tide at any given time, human nature remains the same and basic principles never change.

These are like the Lunar attraction back of the tides; and back of this lie the cyclic revolutions of suns and solar systems—the Diapason of Nature and the Equilibrium of Cosmos; the *Royal Secret* revealed only to him who "Learns to Know", who "Dares to Do"; and who can "Keep Silent" while obeying the Law.

Each section of the T. S.—like the American, or the

English, was autonomous, as were the individual Branches in each Section, though all were affiliated with the *Parent Society* at Adyar, India; but this was a bond of sympathy rather than of dogmatic authority.

In our State and National Conventions the Branches were represented by delegates or accredited proxies, and in each Branch every member had equal voice and vote.

It was, as it aimed to be, an Association of Brothers—a "*Nucleus* for a Universal Brotherhood of Man."

Passing inward from the general society to the Esoteric Section, all these aims and ideals were emphasized and made more binding, but never relaxed or changed during the lifetime of H. P. B.

H. P. B. wrote me from Ostend, before her return to England, that if the T. S. had but a dozen or two in America who would just keep Loyal, Kindly, Sympathetic, and avoid all discord and personal criticism, as I had outlined it in a letter to her, *Theosophy would Move the World.*

Mr. Judge tried twice, by conference and selection, to get such a *group* of *Seven.*

The first group were given a little Iron *Swastica* and were simply pledged to *work* "in one accord", as above indicated; and it lasted scarcely three months. One broken and discordant string was sufficient to shiver the harp.

He tried again later, with this little emblem as a badge and a reminder (see Frontispiece), and in less than a month two of the strongest and apparently most devoted and harmonious workers in a large city were almost literally pulling out each others hair "in bunches".

The Seven—"*seven-pointed stars*"—forgot the "music of the spheres" and remembered only the "forty-nine fires" that may equally disintegrate and destroy.

It seems such a little thing to require of one who

voluntarily accepts a situation, just to keep good-natured, obliging, mind his own business, and work; offering no obstacle to others who are trying to do the same thing—as "every Master has done, who has gone that way before", since the beginning of Time.

And so many are *"just crazy to become Masters"*. Label it *"Occultism"* or "New Thought", and people will fall all over each other in the rush to the Ticket Office for a "reserved seat".

Some day—"from the mountain height, where dwells repose"—it may seem such a little thing to look back at; and yet it was the *Royal Secret* that led the student straight to the *Ashram* of the Masters, "the Wise and Peaceful Elder Brothers of the Human race".

Nor have they ever once *concealed* the *"Secret"*; "here it is", they have declared for ages"; "live it, and you will *know"*; *"become it"*, said the obscure little shoemaker of Seidenburg, "and the Divine Sophia will acknowledge you as her own, lead you into all Truth, and crown you with Wisdom and with Light".

"Lead the Life" and *"Know the Doctrine"*—said the martyr of Galilee; and yet *Christ*-ians are digging in the catacombs of creed and dogma for more *relics* of those who, while alive, were "rejected of men" and "went about doing good".

After trying it for years and years, is it any wonder that poor old H. P. B. said—knowing all this—"Oh poor, foolish, credulous, wicked World!" Or that Mark Twain —after trying to scatter the fossils in the Valley of Dry bones—"wept over the grave of Adam"?

The *Great Secret* about *real* "occultism" is that there *is* no secret. The real Masters do not "conceal" the fact that the motive of their lives is to *give*; but where is the "listening ear", beyond mere curiosity?

At the very beginning of the "*Esoteric Section*" of the T. S. the way to the Inner Temple was Charted by a Master, and printed in *Italics*; and yet, Mr. Judge failed to find seven who would keep in the middle of the road without stopping to make faces or call each other names, or dispute about their positions in the procession. Here is the quotation:

"Behold the Truth before you; a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciples, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of *Truth* (once we have placed our confidence in, and believe the Teacher to be in possession of it), a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science (Gupta Vidya) depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."

Dear Doctor Buck Wurzburg, March 7.

Many thanks for portrait & many more, for the precious pamphlet. Never read a better one. It must be absolutely republished in Theosophist. How you sent a copy to A.J.G.? I can say one thing that your "Theosophy & Psyche" might as it is, without one word of change or alteration, be appended to Secret Doct as an Introduction, & would fit it far better than what I have done. It is simply excellent. So concise & to the point. As dear friend & Brother, had the poor T.S. a dozen or two like you — the world would very soon be conquered by that glorious truth God-Wisdom Theosophia. Many They who are aware of all, bless you for it. I am hard at work on S.D. I hope I will last till it is finished. But the heart is very bad & may burst at any moment. (I mean physically, morally it is as strong as ever.) Yours ever gratefully & fraternally

W. Wachtmeister

Theosophy

Psyche

Involved in the Cycle of Necessity

Herein is Outlined the Method of Her

Liberation and Return to

Her Heavenly Abode

PART I

CHAPTER VII

The Nature and Aim of Theosophy

FOREWORD

The following essay was first published twenty-seven years ago; and fifteen hundred copies were distributed gratuitously, for the purpose of giving a true and rational conception of the meaning and aim of Theosophy.

It is reprinted here for the same reason; as with the progress of time, and the divisions that have since occurred in the old T. S. confusion has arisen as to its real aims and meaning.

These divisions, however, have not arisen over principles, or interpretations, but wholly over personalities and Leaders.

The unqualified endorsement of the essay by H. P. Blavatsky, and herein printed as a preface, will remove any reasonable doubt as to the interpretation of Theosophy herein contained.

J. D. BUCK.

INTRODUCTION

The following essay upon a subject that is just now exciting inquiry, is the barest outline of investigations to which the writer has devoted many years of earnest inquiry and conscientious study. Dissatisfied, in common with many thoughtful men and women, both with current beliefs and the soulless negations of materialism, and satisfied that neither is comprehended by the faiths nor the materialism of the day, and yet that the real truth is not past finding out, the present essay has been prepared as an outline of the results to which he has arrived. In the course of these investigations, animal magnetism, somnabulism, trance, howsoever induced, and the phenomena of modern Spiritualism, have been under careful review, not to the extent of exhaustion, which would be practically impossible, but to an extent sufficient for classification and comparison. What is known as modern Spiritualism contains a great truth, a still greater delusion, and innumerable downright frauds. The knowledge requisite to discriminate between these is only possessed by the initiated Adept, a phenomenon seen hardly once in a century. To us common mortals, therefore, there remain the facts and the phantasms, beliefs and denials, while phenomenalism or spook-hunting is one of the most dangerous and demoralizing of pastimes, and the condition of the "medium" often pitiable in the extreme, moral perdition and suicide from obsession often staring him in the face; an idea at which

Spiritualists grow indignant, and which so-called scientists ridicule.

It is an old saying that "All roads lead to Rome." Truth is many-sided, yet ONE. The watchword of Theosophy is TRUTH, and as this one truth relates to all knowledge, whether cosmic or microcosmic, it cannot be even outlined in a single essay.

Theosophy is religion, science and philosophy, and these three at ONCE; a religion, because it aims to know, to become, and therefore, to worship the TRUTH; a science, because it examines by strict analysis all processes in nature, in order to discover that which is; a philosophy, because by logical synthesis from the facts of nature discovered by science, it deduces the laws which underlie phenomena and govern the universe. Theosophy is therefore the work of a lifetime; nay, of many lives or incarnations. Yet need not the neophyte be discouraged; for, as said of old, the way is so plain that a man, though a fool, need not err therein, and so simple that a man may read as he runs.

Theosophy differs from modern science which virtually ignores one-half of nature, still foolishly and illogically called the SUPERNATURAL. Nature includes all that *is;* then what can be above and beyond nature?

Inside, not *outside* nature, is the moving cause, the GREAT SOUL. Theosophy differs from all philosophies known to modern times, though it contains the essence of all that in them is logical and true, and finds most in common with the philosophy of Schopenhauer, emphasizing like him, both cosmic (or deific) and human will. It finds much in the philosophy of Swedenborg, and emphasizes the law of correspondence, equilibrium and harmony. Theosophy differs from all known religions in their outer garb, or exoteric interpretation, while it agrees

with and unifies the esoteric or DIVINE WISDOM, which is the foundation of all great religions. It will thus be seen that the subject is inexhaustible, and co-extensive with ETERNAL NATURE. Theosophy lays down certain principles for the neophyte who, as a Student of Nature, enters upon his endless career.

CONSCIENCE, the God within him, is his sole guide; truth, his unswerving aim, not by mere tacit consent, but by zeal, or as Emerson says, *"by honoring every truth by use."*

Conscientious devotion to knowledge, justice, charity, philanthropy, constitutes the true Theosophist. He recognizes an enlightened conscience as the Voice of God within his own soul, supreme in authority, unerring in its decisions, uncompromising in its commands and judgments, and to this he listens as to a sacred oracle, a divine revelation, and he needs no other.

The ancient WISDOM RELIGION was written in hieroglyphics, and expressed by symbols, the true interpretation of which is entirely unknown to modern times. The holy scriptures of all religions were thus written, and to the true follower, the initiate, it was said, "Unto you it is given to know the mystery of the kingdom of heaven, but to them it is not given." True initiation was not by forms and ceremonies from without, but by spiritual experience within. This knowledge, as well as the initiation, was set forth by symbols, allegories and parables. To these symbols there was a key with which the neophyte could thread the labyrinth and unlock the mystic chambers of knowledge.

Theosophy unfolds this knowledge by discovering the key. But here, as elsewhere, a little knowledge is a dangerous thing. Some have imagined that to become a Theosophist one must retire from the world into the

desert, or the mountain solitudes, and feed on herbs.

The history of the middle ages, of the moral leprosy and mistaken zeal of many sodalities, no less than the distortions and horrible deformities of the postulants of the East, ought long ago to have taught the most superficial observer the everlasting folly of such a course. He who begins by disregarding any known obligation to family, kindred or country, will end by disregarding all save self, the first and only thing that Theosophy bids him disregard.

The nominal Christian need not go to India nor to Jerusalem to learn the principles or methods of Theosophy; he will find them abundantly illustrated in his own scriptures, in the teachings attributed to the "Man of Sorrows", though disfigured by forgeries and distorted by false interpretations. To these teachings, when correctly understood and truthfully interpreted, Theosophy has little to add or take away; but to the exegesis of sanhedrims, synods, councils and ecclesiastical commands, it has *everything* to object. It repudiates them *in toto*, as crafty, time-serving, selfish and false, crucifying again the Christ, and hiding the *truth* designed to bind the conscience of the ignorant to the service of greed and lust for power.

The most sacred possession of man is CONSCIENCE, the Voice of God within the soul. No greater folly can be committed than to entrust this *divine voice* to the keeping of another: No greater crime than for another to claim, by divine right, to be his brother's keeper.

Modern civilization has repudiated human slavery. It remains for it to remove the shackles of the soul and free the conscience; then shall man learn the difference between liberty and license, and make fruitful the vineyard of the Lord.

The sale of indulgences precipitated the reformation;

let freedom of the soul in the light of science and civil freedom complete it.

In conclusion, a word may be said regarding the frontispiece. As already remarked, the ancients expressed by symbols and allegories the deepest truths, which by Degrees were unfolded gradually to the neophyte as the "mysteries of initiation." The nature, origin, fall and redemption of man were thus represented, and this from no mere fancy or foolish fable but from actual knowledge scientifically ascertained.

No more beautiful and instructive fable exists in ancient writing than that of "*Cupid and Psyche*", the descent of the soul into matter, as told by Apuleius and other ancient writers. The frontispiece, taken from a recent reprint of "The Divine Pymander", illustrates this fable.

The four elements symbolized by the man's winged head, the eagle, the lion and the ox, also the four ages, the Golden age, the age of Silver, of Copper and of Iron—the sun and moon representing the dual cosmic powers, the serpents representing the sexual entrance into life, the conjunction of planets or stars determining conditions of birth, life, etc.—all these, and more, may be read from this beautiful picture.

To purify the soul and liberate it from the *cycle of necessity*, the chains of matter, the "*old serpent*", that environ it, thus enabling it to regain its pristine purity and heavenly abode, is the problem of occultism or Theosophy. To put science in the place of sentiment, philosophy in the place of speculation, religion in the place of superstition, knowledge in the place of ignorance, and over all, *Law*, *Justice* and *Truth*, is the purpose of Theosophy.

THEOSOPHY

The term "Theosophy" is by no means a new one, though many people, doubtless, have heard it recently for the first time.

The etymology of the word will aid us but little in arriving at its real meaning. At the organization of the Theosophical Society in New York City, some ten years ago, this name was selected to represent its nature and aims, and wisely so, as the sequel will show.*

If we inquire into the use made of this term in either ancient or modern times, we shall find that while it has quite as much to do with a knowledge of man as with the "Wisdom of God", it, in fact, unifies both.

Pythagoras defined philosophy as the "love of knowledge." When Dionysius, the tyrant of Syracuse, asked Pythagoras, "Are there in your country no wise men?" the sage replied, "No, we are not wise, but lovers of wisdom."

In earlier times, as now, there was a great deal of mystery surrounding Theosophy. The Theosophists were also styled Mystics, while Mysticism, Occultism, and Theosophy have often stood for the same thing.

If we seek in earlier times an exponent of the doctrines and principles of Theosophy we shall, perhaps, find no more prominent character than Jacob Böhme, who styled himself "THE TEUTONIC THEOSOPHER," and who wrote numerous volumes some three hundred years ago. Böhme was, as the world goes, a poor, little, ignorant shoemaker of Old Seidenburg, in Upper Lusatia. He was persecuted during his life, driven from his home, denied Christian burial; and this persecution was continued to his wife and children after his death, by the avaricious and licentious priesthood of his time; and yet, strange to say, Böhme's works

*NOTE.—There are many societies older than the Theosophical Society, that teach substantially the same doctrines; even the names of many of these societies are never mentioned to the uninitiated.

are orthodox in the strictest sense, and furnish the basis of doctrine and the life work of his translator and commentator, the celebrated English divine, Wm. Law. So much for the consistency of orthodoxy and the irony of history.

But the study of the writings of Böhme has been by no means confined to the church. Among the manuscripts left by Sir Isaac Newton were found copious translations from Böhme, while Goethe, Oken, Schopenhauer, and in our own country, Emerson, were among his profound admirers; and this, notwithstanding the fact that from first to last Böhme's works were written in the jargon of the alchemists, "The Great Work", and the "salt, sulphur and mercury" veiling from the ignorant and profane on the one side, and the Torquemadas on the other, the "Divine Sophia", the "Pearl", which on every page it was solemnly declared should never be "cast before swine."

The ignorant worship what they cannot understand, and the rulers, by divine right in church and state, have ever seized on this fact to keep the masses in ignorance and bondage; hence, the mysticism which is knowledge to the wise, is mystery to the ignorant. If, therefore, in an age of intelligence and free inquiry we turn to the records of mysticism, we shall find that they have furnished the loftiest themes to musician, artist, poet and painter; and that by these lights the monuments of history stand revealed.

Richard Wagner seizes upon the "Legend of the Holy Grail", the very center and core of mysticism, and scorning alike criticism and conventionality, places his Parsifal among the immortal stars of human genius.

Goethe retouches the Faust Legend, and our critics of a materialistic *regime* have not yet traveled beyond the

"first part" in solving the mystery; and where they have solved the second, they will have to review again the first part.

So also in art, the *Laocoon* remains a sphinx in spite of critic and reviewer while the Pyramids, immortal in their strength and grandeur, sublime in their simplicity, defying alike the hand of time and the unaided intellect of man, are only now beginning anew to tell their story.

What is the meaning of this revival of Theosophy in the nineteenth century?

Every student of the philosophy of history, every thoughtful observer of human nature, must have discovered that cyclic changes everywhere obtain in the affairs of men; and if he goes deep enough he will discover that these cycles constitute a spiral, fitly symbolized by the Tower of Babel, never yet revealed in the confusion of tongues. It is furthermore known, that the revolutions of the Sun, Moon and Earth are not the only ones that affect the children of men. The Cycle of Meton, as it is called, gives to the church, Catholic and Protestant alike, their times and season, fasts and feasts. Another great cycle closed, we are told, in 1881, and those deeply versed in the ancient wisdom tell us that between this date and 1888, very important changes will occur, affecting the climate and surface of the earth, no less than the health and the moral and spiritual well-being of man.

A recent delver in the mysteries of the Caballah* has discovered hidden in the Hebrew text of the Bible, not only the modulus on which the Pyramids were constructed, but the very equation, to the last decimal place, by which we now calculate the distance of the sun; and though I might add hundreds of equally startling discoveries of ancient wisdom, there is nevertheless a dis-

*Mr. J. Ralston Skinner.

covery, or rather a revelation, beside which these empirical data sink into insignificance. It is this revelation, as the sequel will show, that gives a new impulse to the term "Theosophy."

This is the age of science. Steam, electricity and the printing press have changed the face of the habitable globe, and we boast alike of material progress and political freedom; yet the inexorable law of compensation holds good here as elsewhere, and material advancement is marked by spiritual decline.

No effect is without a cause. So long as the church, whether Catholic or Protestant, was dominant, so long as the ignorant masses were content to accept on faith the dicta of religion, we heard little of the conflict of religion and science. But the pendulum has swung from that blind superstition which fears and trembles, but dares not question, to that crass materialism which dares not believe, and is too indifferent even to investigate. Our boasted liberty has degenerated into lawlessness; our national gods are Mammon and Materialism, twin monsters whose insane votaries are forever clutching each other's throat, and the *unholy trinity* that stares us in the face is *rum*, *riot*, and *ruin*. A doleful picture, indeed, but "'t is true, 't is pity, and pity 't is, 't is true."

Every earnest, thoughtful soul, every true man and woman desires a remedy for this sad state into which we have fallen, this moral leprosy into which we are plunged. We are pointed to the churches and to the Christian religion, but alas! though many noble, earnest souls still cling to the forms from which both life and soul have departed, though many are far better and few worse than their creeds, yet have these abuses in the body social and the body politic, not only grown apace with the churches, but they have crept into them, till the world is no nearer

redemption today than it was a thousand years ago.

We are pointed to hospitals for the sick, infirmaries for the insane, homes for orphans and the aged, as the work largely of organized church charity, yet beside these institutions flourish also alms-houses, penitentiaries, reform schools, Magdalen and foundling homes, institutions that are unknown and unneeded in many of those heathen countries to which we send missionaries. The very presence of these institutions is a confession that we do not know how to prevent crime, seduction, bastardy, insanity and pauperage.

If we add to all this the increase of crime, drunkenness, political and moral degradation, it may be well to inquire whither our boasted civilization tends? Had the organized churches presented an adequate remedy, backed by the power of divine truth, such a condition of things had been impossible; but the trouble lies not in the nature and basis of that religion as originally laid down, and for the first three centuries exemplified, as will appear further on.

'T is not because the churches are Christian, but because they are *un*-Christian, involved with the rest in Mammon-worship and materialism, unwilling to believe, and yet unable to demonstrate the fact that the spirit of man is immortal. People have grown tired of theological hair-splitting, and we hear little nowadays of the gentleman with hoofs and horns, that terrified a former generation of evil-doers. Sheol is a sort of warmed-over joke for the place of torment; fear has departed, though wisdom has by no means taken its place.

With this condition of things acknowledged and lamented, there is a large and increasing class in the community who have outgrown the old creeds, born of the interpretations of an ignorant age when ecclesiasticism held temporal power, and to question was to burn.

This class who are weary of endless discussions which lead to no conclusions that reason can accept, who are bewildered and at last silenced, but not convinced, call themselves *Agnostic*, and in apathy or despair are content to say, *"We do not know."*

As a class, these people are intelligent; as citizens, moral; as men and women, kind and charitable; but, unfortunately, they are looked up to by the masses who, oppressed by poverty and enslaved by ignorance, carry on their banner the fatal motto, *"We do not care."*

These ignorant masses, looking in vain to those who, from education, position and opportunity ought to be a help to the unfortunate and an inspiration to the despairing, become wearied, disappointed and envious, and it is from this large class that our prisons, almshouses, insane asylums and foundling homes are recruited. They have asked for bread and we have given them a stone. The criticism and materialism of the age have deprived them of their faith, and yet, have been unable to lead them into knowledge. If you talk to them of religion and the churches, they laugh at you; if you deprive them of liquor, they will stone you and burn your houses for attempting to take away the last solace of the despairing, oblivion.

These are the conditions that stare us in the face. Is human life on this planet necessarily a failure? Are the nature, the ministry and the destiny of man past finding out? Has not the time come for us to take counsel together?

Every thoughtful observer of the times must have discovered that the creeds of the world are crumbling into dust; the advancement of science has undermined them. Here, not even the law of the survival of the fittest obtains; they are all full of error, all false, and soon or late

must all go. But back of all these is the everlasting truth from which they sprung through man's ignorant attempts to formulate. The philosophy of Plato, the doctrines of the Essenes and the Gnostics, entered largely into the Christian philosophy; but even these were veiled in mystery, to be comprehended only by the initiated, like Paul.

There always was the secret, esoteric interpretation for the initiated, and the letter of the law for the common people. This secret wisdom is no longer in the possession of the priesthood; their patent has therefore expired. The children of this generation are wiser in many things than the priests of old, and the amount of general and scientific information possessed by the people renders the old land-marks, the old methods, useless. The basis of religion must neither ignore nor do violence to philosophy, science and the common sense of mankind.

Suppose we adopt for our motto that of the Maharajahs of Benares, THERE IS NO RELIGION HIGHER THAN TRUTH; and then, instead of arrogantly or apathetically inquiring what is truth, let us agree that truth has always one sign, one quality, *It always agrees with itself*, and taking the three categories of human knowledge, religion, philosophy and science, see if we cannot find a scientific philosophy and a philosophical religion, in other words, a GNOSIS. This is the problem presented by Theosophy and it is squarely met, and the number, character and intelligence of those who have received from it a satisfactory answer, is far greater than most people suppose.

For the time being the old creeds must be laid aside, though the Christian retains his Christianity, the Jew his Judaism, the Buddhist and Mahommedan their peculiar faith, and if he chooses, his own forms of worship, being required only to exercise that degree of courtesy and toleration toward others that he requires for himself.

While the creeds and basis of all religions are passed under review, very soon it will be discovered that while the basis and inspiration are the same, the formulations only differ, and as these formulations are shown to be untrue and effete, they will be easily discarded, one and all.

It will thus be seen that at the very beginning is achieved that basis of Brotherhood which all other methods have failed to attain. Presently we shall begin to learn the meaning of that old inscription written in letters of gold over the entrance of the temples, "MAN, KNOW THYSELF." A new meaning will be given to that old saying; "The kingdom of heaven is within you," and we shall have grown philosophical enough to add, *so, also is the kingdom of hell.*

The scientist has a perfect right to demand proof that there is such a thing as a human soul—not that he, in common with the majority of mankind, has lost the consciousness of it. While, therefore, the scientist pursues his investigations by strictly scientific methods, the true philosopher will cease his foolish speculations concerning the "unknowable," will quit chopping logic and sawing the air, and by strict synthesis, without logical flaw or false syllogism, from the facts discovered by science, will deduce the laws that underlie the occult and mysterious nature of man.

By and by our agnostic will become interested, and in place of apathetically saying, "We do not know", he will declare that, *by the everlasting intelligence he will find out;* and if he sufficiently emphasize that little word *WILL*, his labors will not be in vain, as thousands who have made the experiment can assure him. Such a reconciliation of religion, philosophy and science, a platform on which all can stand without the sacrifice of intelli-

gence or self-respect, seems too good to be true. Is it not at least worth an effort?

It is not proposed, be it observed, to replace Christianity by Buddhism, nor Buddhism by Mohammedism, nor both by Judaism, nor yet all three by Spiritualism, but to bring each of the old religions back to its esoteric origin, meaning and purity, and if they are found to be in essence ONE, shall we not have found the TRUE RELIGION OF HUMANITY?

But just here appears the need of not only wisdom to declare, but ability to demonstrate the esoteric basis of all religions, including lost records, that shall put the matter beyond all dispute.

Now suppose that at this stage of our proceedings it were discovered that there are living men who possess just this knowledge and ability, and possess these records; men who have gone over all this ground, not by patching together fragments of different religions, but who possess a knowledge of science so profound as to dwarf into insignificance our boasted modern discoveries; who, living in communities far removed and purposely inaccessible to modern civilization, have preserved the priceless treasures of the past; who, removed from the vicious influences of modern civilization, and possessing a knowledge of the laws of life, live to an age that to us seems incredible, transmitting from generation to generation of selected and initiated Neophytes, their accumulated wisdom and priceless treasures; and who now at the completion of one of the world's GREAT CYCLES, for the first time in centuries give out to the world a part of their treasures; requiring no pledge, save only *allegiance to truth*, no price, save that he who receives shall as freely give, and so help along the reign of Universal Brotherhood among the races of men; Brothers who

are willing and anxious to teach every earnest soul, and to demonstrate the truth of all the above propositions, "*Truth* and only TRUTH," being their motto, and that demonstrable and free to all who will investigate and receive it. What then?

What I have supposed, is but a bare recital of that which has actually come to pass, and among the thousands over all the world, who have taken these Brothers at their word, I have not heard of one who has been disappointed or turned away.

I am aware that such a statement will strike many people as incredible, and they will be inclined to question the sanity of him who makes it; yet is it the barest outline of the simple truth. It will at once be asked, how have these Brothers been able to keep their very existence so long a secret?

I answer, that the Law of Silence was ever the first to be observed, and that according to their own statement their safety has often consisted in that the people refused to believe such an existence possible. Read the account given by Abbe Huc, for which he was unfrocked by his ecclesiastical superiors, and his still more startling statements outside his published works. Or in more ancient times, read the account that Apollonius of Tyana gives of his visit to these Brothers, though it is evident on every page, that he conceals far more than he reveals. Again, read in that old work, "*Hermippus Redivivus*" the account of these "Sons of Light." Coming down to more recent times, read the account that travelers, and even missionaries, give of the wonders performed by half-naked traveling Fakirs, a faint echo of the transcendent powers and lofty genius of the Holy Men of the Himavat, the existence of whom the Fakirs would declare, could they be induced to speak.

In spite of evidence to be derived from many sources, some, no doubt, will content themselves with denying the whole thing as simply incredible, an old woman's fable, and go on repeating, "We do not know," or "We do not care." Those, however, and they are many, who have read Mr. Sinnett's "Occult World" and "Esoteric Buddhism," and the later work by Two Chelas—"Man, Fragments of Forgotten History," ought to supplement them with those rare jewels, "The Idyll of the White Lotus," and "Light on the Path;" and if by this time they are not interested enough to inquire whether this is all true, and if there is more from the same source, they may as well defer the matter until the next incarnation.

Soon after the appearance of "Isis Unveiled," the headquarters of the Theosophical Society removed from New York City, first to Bombay, and subsequently to Adyar, in the Madras presidency, India, where they permanently remain. Branch societies are scattered all over India and Ceylon, as well as most civilized countries of the globe. The Theosophical Society is the medium through which the Brothers have undertaken to present to the world their long cherished doctrines, in such form as the world is found ready to receive, and in such measure as the times require, practical, not merely intellectual, Universal Brotherhood being the one condition of affiliation insisted on, while the terms of more intimate relations with the Brothers themselves, or Chelaship, are clearly set forth; for, to use their own words, they say, "We refuse no one."

Upon the organization of one of the Branch Societies in India it was thought by some of the members that it would be a good thing to organize on a different basis from the rest, and to have certain educated Englishmen connected therewith, taken in hand by the Brothers,

and drilled in practical occultism; taught, in fact, the secret wisdom which had been so jealously guarded for centuries, and so constitute a Theosophical Hierarchy. One is not likely to misunderstand the answer returned by one of the Brothers to this suggestion. I quote a portion of the unpublished letter:

"The world in general and Christendom especially, left for two thousand years to the *regime* of a personal God, as well as its political and social systems based on that idea, has now proved a failure.

"If the Theosophist says we have nothing to do with all this, the lower classes and inferior races, those of India for instance, in the conception of the British, cannot concern us, and must manage as they can, what becomes of our fine professions of benevolence, philanthrophy, reform, etc.? Are these professions a mockery; and if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans fed on the fat of the land, many of them loaded with the gifts of blind fortune, the *rationale* of bell-ringing, cup-growing, and astral body formation, and leave the teeming millions of the ignorant, the poor and the despised, the lowly and oppressed, to take care of themselves, and their hereafter, the best they know how? NEVER! perish rather the Theosophical Society with both its hapless founders, than that we should permit it to become no better than an academy of magic, and a hall of occultism; and it is we, the humble disciples of these perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title '*The Brotherhood of Humanity*', to become a simple school of philosophy. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the

whole Society unable to effectually help it, by correcting the erroneous impressions of outsiders, if not by actually propagating, himself, this idea. Oh, for the noble and unselfish man to help us effectually in India, in that divine task! All our knowledge, past and present, would not be sufficient to repay him. The true religion and philosophy offer the solution of every problem. That the world is in such a bad condition morally, is conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, have ever possessed the truth. The right and logical explanation of the subject of the problems of the great dual principles, 'right and wrong,' 'good and evil', 'liberty and despotism', 'pain and pleasure', 'egotism and altruism', are as impossible to them now as they were 1881 years ago. They are as far from the solution as they were; but to these there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first to confess it. That must be the true philosophy, the true light, the true religion, which gives truth and nothing but the truth".

It will thus be seen what are the principles and aims of these exalted Brothers, in relation to the masses of mankind, and that they are no respecters of persons. It may be asked, why have these transcendent truths been so long withheld from the world? To this it may be answered, that they who possess and comprehend them, are likely to know also the times and seasons when they can make headway in the world, and to announce them prematurely, would be to lose them and destroy their custodians, if they had not the power to provide against such a catastrophe. It is a cardinal principle in occultism, that, by a knowledge of, and conformity to the laws of nature, the Adept is able to accomplish that which to the

ignorant seems miraculous. Says a wise occultist, "The wicked obey the law through fear; the wise keep the law through knowledge."

Political freedom and the advancement of science have, on the one hand, made the promulgation of these doctrines possible, while the crumbling of creeds, and the materialism of the age, have rendered them necessary to the well-being of the human race.

Again it may be said, that the Secret Doctrine has never been without witnesses in the world, and though these witnesses, like the doctrine itself, have been surrounded by mystery, and have written or spoken in a language unintelligible to the profane, yet have they ever been open to all who have knocked in the right way. These mysteries have cropped out in many forms, though never for ages so plainly as now, FOR THEIR TIME HAS COME.

In the middle ages these mysteries were embodied in the obscure writings of the alchemists, at once the despair and the subject of hatred and ridicule with the ignorant who could not comprehend them. But the odor of burning human flesh too often accompanied the illumination of these manuscripts to make revelation either desirable or profitable.*

The Rosicrucians, concerning whom so much has been written and so little known, embodied more or less of these doctrines. To these may be added the writings of Plato, the neo-Platonists, the doctrines of Pythagoras, and those of the Kabalists, Hermetists, and others. There is no

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* "Who dare call the child by its right name?
The few that know something of it,
And foolishly opened their hearts,
Revealing to the vulgar crowd their views,
Were ever crucified or burnt."
—GOETHE'S FAUST.

proof, however, that any of these were more than an echo of the transcendent wisdom of the Brothers of the Himavat. All these records were obscure, purposely veiled, so that there was not the least danger of their becoming known to the ignorant and profane, for be it remembered, there were always both the right and the left-hand paths to which this wisdom held the key. The former leading to Nirvana or the at-one-ment of man, and the regeneration of the human race; the other, Black Magic, leading at first to occult power, but finally and inevitably to everlasting destruction. The motto of the first is, ALL FOR TRUTH, AND TRUTH FOR THE SAKE OF HUMANITY. The motto of the second, ALL FOR POWER, AND POWER FOR SELF, AND THE DEVIL TAKE HUMANITY!

These Holy Brothers of Himavat, deeming the times propitious, offer to the world, for the first time in many centuries, just so much of their treasured wisdom as it shows itself willing and capable of receiving. To this promulgation, it has already been shown, one only condition is attached, viz., that the neophyte shall work with the Brothers for the elevation and liberation of the whole human race, without regard to color, sex, creed, or nationality; to all such the doors now are wide open, and to none others, though the sublime philosophy is published to the world. This basis of Universal Brotherhood, however, involves more than is at first supposed. It involves the idea of what Böhme calls the "Becoming Man"; *i. e.*, that man shall not merely give intellectual assent to the propositions and, sinking self, exercise universal philanthropy and love of man. "DEEDS," say they, "ARE WHAT WE WANT; FINE SPEECHES COUNT FOR NAUGHT."

There is one problem involved which deserves special mention. It is the old question, "If a man die, shall he live again"? We are told, and the statement is supported

by sound philosophy, that man survives the grave, that the soul continues after death; indeed, that what we call death, is but a change, necessitated by both cosmic and physiological law. We are further told that this proposition is subject to, and capable of, demonstration to all who are well advanced on the Path, and that it will be furnished to the Chela at the proper time, this knowledge constituting one stage of initiation. But this does not fully answer the question.

A more important question is, in the state after death, called Devacan, shall we preserve self-consciousness? And the ready answer is "*That depends*". The idea of arbitrary rewards and punishments being done away with, as belonging to an ignorant age when such unjust conceptions were possible; exact justice, absolute and impartial, takes their place.

This again does away with another misconception which narrows the sphere and limits the administration of justice, viz., the idea that we, as human beings on this earth, are here now for the first, or necessarily for the last time, our unconsciousness of previous incarnations being no proof to the contrary when the reasons for such unconsciousness are made known.

We thus reach the conclusion that our being here now, the conditions under which we come, and all the vicissitudes to which we are subjected, are not by the decree of chance or blind fate, nor yet of an inscrutable power, called by whatsoever name, but that all this has been determined by our own thoughts, acts and motives in a previous incarnation.

This law of cause and effect is designated "*Karma*," and the importance of its consideration appears from this, that if it be true we are at present ourselves voluntarily determining, not once for all our future weal or woe, but

preparing conditions for future life, from which there is no escape, and for which we can accuse no power in the universe but ourselves.

If this be true, and every one has to "work out his own salvation with fear and trembling", procrastination does not help us; what we put off today we shall have to do tomorrow; the Nemesis is on our track, and the judge is our own conscience; and herein is seen both the prize and the penalty of self-conscious humanity.

A new light is reflected on the story of Dives and Lazarus. Opportunities misapplied, intelligence, wealth and power used all for self and to oppress the poor, the ignorant and degraded, by the eternal law of compensation will react on ourselves, beyond the reach of prayers and penance, or mumbling of creeds. When the cycle of necessity is completed, measure for measure, the injury done to others will return to him who sent it along the unerring way.

This placing conscience as the supreme judge, gives real meaning to the word, Emanuel, "God with us". Reverting again to the question of consciousness after death, it is shown that man may not only determine, by his life here, the fact of consciousness, but that by conforming to the known laws of nature he may prolong this present existence far beyond the average. Thus having time in which to work out the results of errors in previous states, he may decide for himself, not only the conditions of reincarnation, but incarnation itself. And so he may pass from the law of Karma into personal liberty, called in Scripture "redemption from sin", thus becoming free from the law, by obeying it. This condition is known in Eastern philosophies as *Nirvana*, foolishly translated as *annihilation*. To the early Christians it was known as at-one-ment, beside which the

old Jewish doctrine of atonement by innocent blood is the height of cruelty and injustice, repugnant alike to reason and intelligence.

If this be the line of progress, the destiny of the human race, and evolution be given this grand and transcendent meaning, how time-serving and suicidal appears the materialism into which we are plunged. How puerile the agnosticism which helplessly says, "we do not know". How lamentable, how pitiable the condition of that great Orphan, Humanity", which brutalized by ignorance, hopeless and despairing, at last cries, "*we do not live*", and so drifts into pauperism, crime, insanity and death, to be lost in the awful blackness of oblivion, or return after weary ages, to begin over again the struggle for self-consciousness, hampered by the web of their old Karma. To make known this truth to the world was the "great work" of the old alchemists, no less than of the Thibetan Brotherhood; and they desire a Universal Brotherhood of man to work with them, and so lift the Karma of the world.

In the way of the progress of this great work stand not only the creeds of Christendom, but those of the whole world, each claiming a patent of authority direct from the Most High; each striving now, as for ages, to tear down all others, that it may build up its own, in which insane effort it has been truly said that more blood has been spilt, more lives sacrificed, than by war, famine and pestilence combined; in short, MOLOCH! THE SCOURGE OF THE HUMAN RACE!!

The creeds of the world have not changed their nature, though they have been forced to change their methods and penalties for heresy. The civilized world hears with horror of a religious war, knowing how relentlessly it is

waged, how cruelly conducted. History has impressed this lesson in letters of fire and blood.

The genius of creeds (no longer able either to convert or exterminate mankind, unable to show any marked contrasts in morals, or that simple honesty which goes to make good citizenship) is content to accept an intellectual assent, with liberal mental reservation on the part of its nominal adherents, and so setting at naught the at-one-ment of man through *The Christ*, is still powerful for evil, and that only. Thousands nominally profess belief because they see no better way; and from sheer habit, tradition and inheritance they walk in the old way.

The time is not distant when we must choose between our creeds and the Brotherhood of Man, for they are antagonistic to the last degree. And that faith which is to remove mountains was never yet involved in the mumbling of creeds, else had the earth long ago become a dead level.

Modern science has yet to learn the height and grandeur to which human beings may attain on this earth, as the focalized result of the dual law of evolution and involution; and professed believers in Christ have also to learn the truth of the assertion, "these signs shall follow them that believe".

The days of miracles have, indeed, passed; and those of law and enlightenment are at hand—enlightenment through obedience to law, the Higher Law of Love and Universal Brotherhood. Had but a tithe of the wealth squandered in the popagation of creeds in foreign lands (where better creeds often prevail) been spent in uniting the human race under this higher law, the millennium would long ago have dawned.

Theosophy has this one central idea, the Brotherhood of Man. Among its devoted followers are Jews, Catholics,

Protestants, Buddhists, Brahmanists, Mohammedans, Parsees, people of every race, clime and color. All that is asked is that each sect shall go back to the fountain-head of its own religion, assured that when it has removed the accretions of time, the innovations of greed and selfishness, the false interpretations of ignorance, it will find beneath it all the pure *Wisdom Religion*, the Divine Sophia of Jacob Böhme, the Divine Beatrice of Dante, the Pure Gold of the alchemists, the White Rose of the Rosicrucians, the Virgin of the World of Hermes Trismegistus, the Virgin Isis, the Virgin Mother of the Christ of all the ages that are, that have been, that shall be; forever pure and virgin, yet forever bringing forth; mother, wife, sister and daughter of Osiris; the gentle, loving, tender Woman-side of the Life-giver of the Universe; the better half of every man of woman born, through which alone at-one-ment of the human race is possible, through which alone the God which is ONE can ever become all in all, THEO-SOPHIA.

Even St. Augustine says: "What is now called the Christian religion existed among the ancients, and was not absent from the human race until Christ came, from which time the true religion, which existed already, began to be called Christian".*

Many have been attracted to Theosophy through certain occult phenomena which belong to the higher initiates, and which, we are told, through the reign of brotherhood will belong to the human race when redeemed from the slough of Mammon and Materialism. To place these powers at the command of those who are influenced by desire for wealth, fame, or power, would be to propagate only a brood of black magicians.

Even in Bible times, while there were colleges of

* Quoted by Heckethorne, "Secret Societies," p. 12, Introduction.

soothsayers, schools of the prophets, and the like, it was commanded that a witch should be put to death. Those therefore who are attracted by signs and wonders, and expect only to witness phenomena or learn magic, will find the Brothers of Himavat as frigid as the snowy peaks they are supposed to inhabit; nay, they will never find them.

The phenomena of modern Spiritualism have convinced most people that there is another side to this every-day life of the world, though even the better sort among avowed Spiritualists are convinced that the foul air of dark seance-rooms, with bell-ringing and trumpet-blowing, are not only profitless, but often dangerous and demoralizing pastimes. Beyond the bare fact of conviction above referred to, efforts to bring spirits back to earth and down into matter, are reversing the only process whereby humanity ever has or ever can advance, viz., by elevating the life of man from the lowlands of existence, through aspiration and inspiration, into light and knowledge.

The profound philosophy already given out by the Brothers makes plain the character of all such phenomena, though by so doing they have roused the hostility of many Spiritualists. In the whole realm of communication with the supposed spirits of the dead, the wish is father to the thought, and they are many who would rather hug a delusion than know the truth, especially when that truth flatters not pride and self-conceit.

To the intelligent Theosophist there is neither past nor future time, but *one everlasting now.*

Change is written over and through all things of earth. We are not today what we were yesterday. Our goal today will be our starting-point tomorrow. "That

which has been is not what it was; yet, that which has been is."

The enlightened understanding of man seizes truth by intuition, and whether on the material or spiritual plane, when he begins to discern the plan and comprehend the law, nature becomes an open scroll in which he may read the wonders of his own being, no less than those of the universe about him.

To awaken thought, to arrest attention, to stimulate investigation, occult phenomena have occasionally been made use of; but when to the thought thus aroused the real problems of Theosophy have been presented, many have turned away, joined to their idols, clamoring for the flesh-pots, time-serving, they have been unable or unwilling to seek the Truth.

The Brothers are no miracle-mongers, nor yet scribes and secretaries with nothing to do but to answer foolish questions that have been answered a thousand times; nay, which any one can determine by consulting his own intelligence. Time and again, have they stated the problem substantially as herein outlined. Our number is not legion; we can not superintend the primary education of those who know not the alphabet of unselfishness, and who can only use the ten digits to count profit and loss in the lucre of the world.

Divest yourselves of pride, lust, greed and uncharitableness; work with us for the redemption of the world, the regeneration of man; work on your own plane, in your own way, and by and by there shall come to you "a new heaven and a new earth"; the "veil of Isis" shall be open; the Comforter (your own purified spirit) shall come, and shall lead you into all truth. "He who lives the life shall know the doctrine."

Pause not to ask your brother what he believes; lay

by your foolish shibboleths; pause not to count the cost or profit; leave that to time, to law. "If I will that I tarry till I come, what is that to thee? Follow thou me". Do this. *Do! Do!!* and you are ours, and all we have is yours; for this is the at-one-ment of man.

Cost what it may of pain or sorrow, tear the scales of self from the eyes of your soul, and the Sons of Light will come to meet you, even in the shadow, ere yet the full-orbed day has come. The eye of self and sense hath never yet conceived the glory that shall be revealed, not in the far-off heaven, but here, now, in your own soul; and when you have been faithful over a few things, then shall ye be rulers over many things.

"Oh for the noble and unselfish man to help us effectually in India, in Europe, in America, anywhere, everywhere, in that divine task; all our knowledge, past and present, would not be sufficient to repay him.

"*The Mahatmas are honest debtors.*"

NOTE:—As this goes to press, I notice the report heralded triumphantly from many quarters, of the "Collapse of Koot Hoomi and the Theosophical Society"!

If this saturnalian shout were new, it would be interesting to the well-informed, but old as it is, as old as Theosophy itself, it can only impose on the ignorant, to keep them in bondage and hide the truth, so that the few may dominate the many.

The Jews imagined Christianity collapsed when they murdered Jesus: The Roman Emperors again, when they burned Christians to illuminate their gardens: And so, in every age, falsehood (in every garb of authority, by blood, murder, fire and sword), has imagined the truth collapsed.

There is a change of methods (as burning is out of fashion) and a change of names, from God's Vicegerent and Inquisitor-General, to the Society for Psychic Research, who imagine that by showing a leading and professed Theosophist as a fraud, Theosophy itself is collapsed.

Admitting, for the sake of argument, all they claim of fraud or deception on the part of individuals, and they proved only the weakness or wickedness of individuals, nothing more. These individuals are quite competent to answer for themselves. So, also is Theosophy; and they who comprehend its teachings, its sublime and everlasting truth, are not alarmed by the exegesis of Materialism and so-called Science, more than those of other names and greater dignity.

"They are slaves who dare not speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three."

Early in his literary career Bernard Shaw became, as he terms it, "*Novelist in Ordinary*" for a monthly magazine called "*Our Corner*", owned and edited by Annie Besant. Shaw says the magazine "had a singular habit of paying for its contributions, and was, I am afraid, to some extent a device of Mrs. Besant's for relieving necessitous young propagandists, without wounding their pride by open alms-giving. She was an incorrigible benefactress, and probably revenged herself for my forcefully expressed scorn for this weakness, by drawing on her private account to pay for my Jejune novels."

From Holbrook Jackson's book—"*Bernard Shaw.*"

PART I

CHAPTER VIII

The Work of Annie Besant

If my purpose contemplated a history of Theosophy in recent years, even here in America it would necessarily include many things to which no reference herein has been made.

But there is one element that, when any adequate history is written, will constitute a very important factor, second only to the work and ideals of the original founders, Blavatsky and Olcott, and that is the work, the ideals, the loyalty and the untiring zeal and steadfastness of Annie Besant, ever since she first reviewed the *Secret Doctrine* for Mr. Stead's Journal in London, and immediately thereafter cast her lot with, and dedicated her life to, H. P. Blavatsky and the T. S. work.

I met her first in America, where she was twice a guest in my home. I journeyed with her to London, as already recorded in these pages, and witnessed her work there. All this, with her work in Australia, on the continent, and still more particularly in India and the far East, and added to all this her published lectures and books,—she has made for herself a record which, in its own way, though widely different, deserves to be placed side by side with that of H. P. Blavatsky.

Following largely the same Oriental lines of presentation employed by Blavatsky, and familiar with Sanscrit and the Vedanta, she has met modern Hindooism on its

own ground, a female Pundit, such as history nowhere else records.

As a public lecturer she has had few equals. Thoroughly trained in modern Science, and equally familiar with every economic problem of the day, she has added to loyalty and unselfish devotion a mental grasp and breadth of intelligence seldom equaled. She has thus been able to command respect and a courteous hearing among thousands who otherwise might have turned away from the *name* of Theosophy with indifference or contempt.

That she has made mistakes is but to admit what she would be the last to deny, viz., that she is still human and far from her own ideal of perfection.

I have little doubt that her detractors will be forgotten of men and lost in oblivion long before she shall come to her great reward, in the final judgment of mankind.

The unfortunate disagreement between Mrs. Besant and Wm. Q. Judge, but for his untimely death, might, perhaps, have found fraternal adjustment. It is not my province nor my desire, at this distance of time, to criticise either, nor to sit in judgment.

The record is made, and the Law of Compensation will make its own adjustments in due time; but the motives and ideals may be just and pure, even where Human judgment is at fault.

Mrs. Besant is still vigorously at work, and that work is already so great that to make no reference to it here might be construed into condemnation. This, however, has no place in my recognition of her splendid achievement. I neither justify nor condemn, where my own knowledge of facts and details is insufficient.

I suggested and outlined to Mr. Judge, then in London, Mrs. Besant's first lecture tour in America. It was to

occupy three months, and specified three lectures in Cincinnati. I said to Mr. Judge that, in my judgment, these three lectures could be made to net $500. They were well advertised, and with halls well filled netted something over $700. The entire course was equally successful, netting over $4,000.

When I add that the profits were equally divided between the general expense account of the Society in America, and that in London, the unselfishness of her work is manifest. Her work in London, and even more in India, reveals the same unselfish devotion.

Mr. Judge's life and work for many years revealed the same self-forgetfulness and loyalty to a Great Cause. I have so frequently referred to the Law of Compensation that the foregoing references seem to me but common justice. Like that of H. P. Blavatsky, the estate of Mr. Judge, at the time of his death, left nothing to be administered, save in the *Judgment Hall of Osiris*, where Loyalty to Truth and Devotion to Duty alone can be measured.

Viewed from the status of Freemasonry in America, Mrs. Besant's Co-Masonry appears to me to be at least a mistake—in spite of its "Fifty Thousand Dollar Temple in London".

But Masonry in London, on the continent and in the far East is something very different. My own judgment is that by assuming too much Mrs. Besant is more than likely to scatter her energies, notwithstanding the large space Madame Blavatsky gave to Masonry in her *Isis Unveiled*. Her whole work, in the beginning, was necessarily experimental, as to methods of presentation and utilities.

In my own judgment, well authenticated, the disruption of the T. S. in America was due to the *form* of organization adopted, where a voluntary *Association*

with less hard and fast lines might longer have survived.

An ethical basis and a moral uplift were undeniably the *ideal* with which the founders started, to which they adhered and of which they never lost sight. Intellectual Evolution of the Individual was, again and again, declared to be useless, or even tending to the Left-Hand Path, where Ethics were lost sight of and Altruism ignored. Margraves only could result. H. P. B. often referred to the "Soulless individuals that elbow us on the streets every day."

The author of "*The Great Psychological Crime*" has made the antithesis between *Evolution* and *Devolution* so plain that it is difficult to see how any sincere individual of average intelligence can possibly mistake it.

No problem in mathematics presents a clearer demonstration, and since personal effort alone can determine progress, Personal Responsibility is the *Balance* that weighs and measures "to the uttermost farthing".

Again: This is the "Judgment of Osiris in the Hall of the Two Truths". Osiris, in the early days, was not merely the Sun God, but the Universal Intelligence—equally the Light in Nature, and Equity, Justice and Right in the Soul of Man.

We call it "Conscience—Knowledge of Truth". To the Devolutionists, the Margraves on the Left-Hand Path, it is *Nemesis*, or *Vishnu* the *Destroyer*.

To the obedient, conscientious, humane and persevering, it is Light and Love—"The Beauty and Glory of the Day"—like the Master in the East of Time, outlining the Work and giving the necessary instruction.

It is difficult to see how these simple Truths, these grand designs of all the ages, can be made more plain. They are as changeless and inflexible as the Law of Gravitation, and yet as kind as the Father in Heaven. Call

them Rewards and Punishments, if you like, but the *Choice* is wholly with ourselves.

For untold ages the Great Friends, the Masters, the Mahatmas, the Sanyasis, again and again have revealed these Great Truths, this Good Law, this *Constructive Principle in Nature*, and have been ridiculed, reviled, spat upon, persecuted, crucified.

The vulgar and stupid are joined to their idols and cannot understand. The intelligent, conceited and proud, equally joined to *their* idols, ridicule, while the Margraves and the "Mr. Hydes" snarl and destroy.

Few understand the quality and the degree of Courage that persists and tries, over and over again, century after century, age after age, to bear aloft the Banner of Light in the face of all this opposition and hostility. They who can do this are indeed *Masters*. Even those who seem ready to listen are quick to name *conditions*, prescribe *forms*, and criticise before listening to the "first lesson".

"Why does he conceal his name? Why does he hide his identity? Why does he not come out and take the platform, where all may see and hear him? Why does he not shout it from the house-tops? Is he a good Christian? Is he a Theosophist?" etc., etc.

Those who are ignorant of the whole process (for there are many such), or who deny that there is any such thing as a Master, *assume to know better* than the Master how his work *ought* to be done. Then, if perchance they are debarred from active studentship by their own ignorance, folly, conceit, or other limitations, they are sure to accuse the Master of injustice, or of discriminating against *them*. This is done in order to justify themselves and, as they imagine, to belittle or discredit *him*.

When the real Master comes, no mother ever gave love and nourishment to the babe at her breast with deeper

joy and greater tenderness than he is ready to give to the "listening ear and the faithful breast".

I have tried it, over and over, again and again, and have *never once* been disappointed. I have recorded how H. P. Blavatsky received Mr. Skinner's inquiries, though not claiming for herself Mastership. The Students and Friends of Natural Science know that the TK has written pages and pages trying to make clear "*The Spirit of the Work*"—after trying for thirty years to find an audience. When he has gone to his reward, thousands will say—"How I wish I had known".

This "Fever called Living" is a rather serious business, after all. That fact, however, by no means excludes Cheerfulness, and "all the sweet and tender sympathies of life" with those who have mastered its secrets through obedience to its Laws.

If religion, or a code of ethics, or a rule of life, is desirable and true, it should, first of all, stand the test of Cheerfulness, Hope and Joy. I have been told that the Great Friends who have passed beyond the veil are the most cheerful and joyous of Souls; and, indeed, why should they be otherwise, if they are consciously journeying toward Self-Completion?

London, Maycot – Crowhill
Upper Norwood. S.E.
May 7/86

No luck! Saved once more & forced to accept a new lease of life hateful beyond words. I asked Dr Ashton Ellis (a London Lodge & T.S.) summoned to Ostend by Countess Wachtmeister to save my "precious (!!) life to write to you the strange particulars. I hope he will. Thanks, warm & sincere for your brotherly, sympathetic letter. But can I be of any mortal use? I'm afraid I cannot: otherwise, I would regret less sweet blessed death. Well, here I am, anyhow. Give my sincere affectionate regards to Mr R.S. Tell him I am sending to him the Tibetan shrine, a ring (he must wear it for my sake as it is very occult) & my photo – a very flattered likeness of two years ago. Got no other. I shall write a long letter at the first opportunity. A deputation from London came to Ostend, packed me up & brought me over, kid arms, paralysed legs & all. A pretty piece of luggage! Write to the above address. Yours in theosophical eternity. H.P.B.

PART II

Modern World Movements

CHAPTER I

THE ANCIENT SCHOOL OF NATURAL SCIENCE

The nature of Theosophy and the objects for which the T. S. was founded have, perhaps, been sufficiently shown in the foregoing pages.

No one who understands and accepts the ethical principles involved can possibly improve upon them. They involve all the highest aspirations and noblest endeavors known to man.

But the method of portraying these basic principles, and of utilizing them so as to secure the best possible results, has been shown to be open to experiment and improvement.

I find not a particle of difference between the *aims* and *ideals* of H. P. Blavatsky, and those of accredited representatives of the "*Great School of Natural Science*". The aims and ideals conceived; the sinking of self in the work; the loving kindness always in evidence, and exercised toward everyone—these are the "*Signs of the Master*", and constitute the *Spirit of the Work* everywhere and at all times; and this criterion is of the very first importance. It is the Spiritual impulse in the higher evolution of man.

Whenever personal pride, intellectual vanity, am-

At Home,
7-9-1913.

Dr. J. D. Buck,
Cincinnati, Ohio,

Beloved Brother "J.D.":

I appreciate deeply the motive back of your letter and I commend it unreservedly. There are few men living today, perhaps, who understand better the record you are making, or appreciate its value and importance more deeply than myself. I wish I could help to make it more effective as a message of loving service to "those who need".

But, my beloved Friend, you know that, for more than thirty years, I have lived and labored in obscurity in such manner as to prevent my personality from obtruding itself, or being obtruded by others, upon the attention of the public in such manner as to divert interest from the School and its Work to myself. You understand the reasons for this and I am sure you approve them fully.

In view of these, I am confident you will agree with me that it would not conserve the best interests of your undertaking for my photograph to appear in the book.

Think it over and let me have your unbiased judgment. If there is any other way in which I can serve you or the Cause, please do not hesitate to tell me frankly.

With fraternal greetings,

Your Friend and Brother,
H.

bition and greed for wealth and power, with harsh criticism of others, creep in, or are manifested, they will deceive no one who has once apprehended the true *Spirit of the Work.*

There is no *mystery* about it, and no one with good "*common sense*" need be deceived. None of the old

Theosophists, from Behmen, Frehar, Gichtel and Law, down to Walton, Penny and Greave, of the 18th century, failed in the least under this test. It is not so much others who deceive us, as that we deceive ourselves continually through our own ignorance.

Familiar with H. P. Blavatsky's writings, life and work, from the founding of the T. S. in 1875, to the day of her death, I have never read a sentence nor heard of a single incident where she failed in exemplifying this *Spirit of the Work*. Her kindness, generosity and quick response to every appeal for help seemed to know no bounds; and she placed this *loving kindness* far above all *Occultism*, or psychical powers; these latter she continually belittled.

But there came a time, after her death, when the movement she had inaugurated and the Society she so largely founded became disrupted; from which time, as a World Movement, it has steadily declined.

If reasons for this result are sought they can be found by applying the same tests to every one concerned in the work.

But we should remember that the good work done, and done in the right spirit, is under the exact law of *Karma*, or Compensation, and not a particle of it can ever be changed nor lost.

The writings of H. P. Blavatsky are likely to be as highly prized by coming generations as are those of Plato in this. Such work never dies, though it may have to wait a century or two for the evolution of man to the level of its appreciation.

It has been made clear by H. P. B. herself, that she came to America and organized the T. S. for the specific purpose of giving a different interpretation to

Mediumistic phenomena; with what result, to herself, we already know.

In 1875 these phenomena were at high tide and at the apex of public attention. They have since declined, so far as the "dark circle" is concerned.

But by the year 1897—say, sixteen years ago—another *Great World Movement* loomed upon the horizon and, having already gained great prominence, promised to absorb public attention.

This was the "*Woman Question*", Marriage and Divorce, the Sex problem and the general well-being of Woman.

In 1897, *Florence Huntley*, trained under the instruction of a Master of the School of Natural Science, published her "Harmonics of Evolution", thus anticipating the growing interest and the rising tide, and revealing the basic principles involved so as to meet every essential problem in the Woman's Era, when she is "*coming to her own*".

Mrs. Huntley derived none of her knowledge from Theosophy, nor from its generally accredited sources; in fact, she had paid little attention to it and knew very little about it. This I knew from a rather extended correspondence with her prior to 1903.

As the title of her book implies, her main thesis covered the philosophy of Evolution; and an early deduction was—(Chapter II) "*There is no Death*". "*Hope*" —she declares—"is but a fleeting intuition; while *Faith* is the steady expectation of the soul".

Revealing on every page perfect familiarity with Evolution as held and represented by modern Physical Science, confining itself as it does, to Matter and Energy on the physical plane, she contended at every step for the extension of every known law, of "substance, motion

and number"—or *vibration*, to the Psychical and Spiritual planes, through natural refinement and the incident increase in velocity of vibration.

She made clear the *Constructive Principle in Nature*, the Principle inherent in Nature that—*"Impels every entity to seek vibratory correspondence with another like entity of opposite polarity"*. This *impelling force* is shown to be not only manifest in human beings of opposite sex, but to involve every atom in the Universe, from monad to man, and from molecule to suns and solar systems.

This is Nature's *Universal Evolutionary Impulse*, under exact mathematical Law, guided by Universal Intelligence.

The other Sociological impulse to which I have referred is the Economic Problem which, on the surface, involves Capital and Labor; the basic principle involved being that of *Exact Justice* between man and man and between man and woman.

I first knew Mrs. Huntley by correspondence during the two years after the death of Mr. Wm. Q. Judge, when I was President of the T. S. in America; and while I could see no discrepancy in principle, between the *"Harmonics"* and Theosophy, as I apprehended them, I had made it a life-long habit never to drop one line of work for another, till *all my obligations assumed to the first* were fully discharged. This time came, after a new order in the T. S. had reversed every basic principle in vogue for twenty years; and the *autonomy* of individual members and branches, as established by the Founders, was replaced by that of autocratic power in the hands of one individual ignorant of the history, literature, aims, ideals and the philosophy of the old T. S. A.

My former personal responsibility ended at that

point; so far as the T. S. *organization* in America was concerned; but so far as its principles, aims and ideals were involved, my convictions remained unchanged, as did also my high regard for and appreciation of H. P. B. and her immediate co-workers.

We must now return to the element of Psychic phenomena, *Mediumship*, with all that it implies and involves, which gave H. P. B. her starting point; and to this we must add the popular interest in Hypnotism, and the confusion, as to any basic principles or known laws, applying to either case.

Interest in Mediumship had, indeed, waned; but Hypnotism was in the air and excited great public interest, particularly as many physicians more or less endorsed and experimented with it.

I had witnessed few exhibitions of hypnosis, but *enough* to satisfy me that it was seldom less than a *crime*, and *never justifiable*.

Thirty years ago, as already recorded, I had investigated one Medium for six months, and had become *entirely satisfied* that the phenomena, generally speaking, were never reliable. I came to the earnest conviction that the whole process was a crime; that it was in no sense evolutionary, but demoralizing to the medium. I arrived at this result, notwithstanding the fact that many of the psychic phenomena, *as such*, were genuine. The difficulty consisted in distinguishing between the true and the false.

The reader will naturally inquire—"How do you *know* that any of the phenomena were true?" And the average scientist is likely to declare it *all* a fraud, or a delusion.

To the first question I would reply—"By the same criteria and lines of evidence by which *you* know *anything* to be true. Foremost at this point stands *consistency*, as

a whole, regarding details. *Truth* is *consistent*, and always agrees with itself. Each proposition must agree with every other. Many times we say—"I do not know"; but there remains a logical sequence, consistent as a whole; and this constitutes *knowledge*.

This method in arriving at the truth is what Pythagoras called "Philosophizing according to numbers", and the whole *Harmonic Series* embodies it as *Substance, Motion and Number*, but with the distinct understanding that it includes *Spirit* and *Matter*, with the Individual *Intelligence*, or *Soul*, as the *Gnosis*.

So we have the Phenomenal and the Nominal; Multiplicity and Unity; or again, as Pythagoras and Plato would say, "the Many and the One". Again, Browning puts this same test of Truth into the mouth of Paracelsus:

"Truth is within ourselves; it takes no rise from outward things, what'er you may believe. There is an inmost center in us all, where truth abides in fullness, and around, wall upon wall, the gross flesh hems it in,—this perfect, clear perception—which is truth. To know, rather consists in opening out a way whence the imprisoned splendor may escape, than in effecting entry for a light supposed to be without".

There is, indeed, "nothing new under the sun"; all these things "have existed from old time". The Great Secret is—"*How* we seek. In what *spirit* do we *receive*? And how do we work?"

This is the *Key* to Theosophy; and it is equally so to the School of Natural Science.

It all depends upon *ourselves*, and is a *growth*, a *becoming* from within.

Why should any intelligent Theosophist object to a new *source* from which emanates the same great truths?

or a new fountain, tapping the same stream of Eternal Verities?

I *know* that H. P. B. and Mr. Judge always welcomed such help with radiant rejoicing, and such hospitality is the very *Genius* of the Work. It never stops to quibble, to criticise, nor to condemn; it is too busy with the "Masters' Work".

Mr. Judge was H. P. B.'s strong reliance and helper in the work in America. Most of our National Conventions were held in the West: and in nearly every instance Mr. Judge came to my house a day or two before going to the Convention; and together we planned the work to be done. I was chosen to preside at nearly all of these meetings, including that at the Congress of Religions at Chicago; Mr. Judge, opening the meeting, and then, on account of his failing voice, giving me the chair.

During the last year of his life Mr. and Mrs. Judge were guests at our home for three months, and I went to New York for a last interview with him shortly before his death.

From the foregoing it should be apparent that I was quite familiar with Mr. Judge's aims, ideals and methods of work; exemplifying, as he did, their true spirit.

And this leads me to say that, for the last two or three years of his life, a broader aspect than the T. S. organization was constantly in Mr. Judge's mind; and he spoke of the "*Theosophical Movement*" quite as often as of the "*Society*".

Nor could there be any doubt or uncertainty as to the use he made of these terms. It was cordial hospitality to everything that looked toward the general uplift of mankind, or a recognition of the psychical and spiritual

powers latent in man, and formulated in the foundation of the Society, as its *Objects*.

The New Constitution adopted at Chicago after Mr. Judge's death, as already shown, changed *every principle* of the society and left individual members only as *pawns*, to the caprice of an autocratic "Official Head". This Official Head claimed "lineal descent (through Judge) from Blavatsky"; and yet *annulled every principle upon which she worked*, resulting in a close corporation, with absolute autocracy, like the Jesuits, and amassing *money*; in short—*Despotism!*

My own conclusion was instant and inevitable: the *Name* "Theosophy" in America no longer represented a *World Movement* such as the Founders had in mind; and to which they devoted their lives and all that they possessed—as the whole record abundantly shows.

Reference has already been made to Mrs. Florence Huntley, and her "*Harmonics of Evolution*".

I had been for two years disconnected from any Society called Theosophic, when one day a friend brought to my office a book entitled "*The Great Psychological Crime*". As he offered to lend me the book, I glanced over its contents, thanked him, and took it home to read.

Before I had quite finished the reading, I wrote to the author, "TK", in care of his publishers. I asked him for an interview, stating the reasons for my request, as I had never before heard of him.

Many years before, I had worked up to his conclusions regarding Mediumship and Hypnosis; but this *theorem* of the *Constructive Principle in Nature*, with its exact antithesis—Mediumship and Hypnosis—representing the *Destructive Principle*, was so broad, so exact and so inclusive as to deserve the appellation—"*Natural Science*"

—as therein defined. It marked an advance such as I had never found elsewhere.

But this was not all, interesting and valuable as it seemed to me; nor would this alone have justified or necessitated an interview. It was so distinctly stated and so clearly formulated in the book as to need no further elucidation.

But the principle of *Ethics*, to which I have so frequently referred in these pages and placed above all technicalities of knowledge, and to which the author of the *"Crime"* so frequently refers as—*"the Spirit of the Work"*, and which the old Hindoo philosophy designates as—*"the Good Law"*— runs like a golden thread beneath the text, and between the lines of the book.

Leaving Mediumship not the slightest excuse, and Hypnosis no justification whatsoever; the *Medium* was portrayed as an unfortunate *victim*, and the Hypnotist as a criminal in just so far as he realized the character of his work. The *Crime* was exposed and condemned; the *"Criminal"* left to the *"Good Law"* which (known as *Karma* to the Theosophist, and as *Compensation* in "The Great Work") no one can possibly evade, in any voluntary act of his life.

The author has thus demonstrated, as clearly as any problem in Euclid, his mastery of his subject and his entire competency to treat it. The element of *Consistency* to which I have so often referred, found the *"Great Psychological Crime"* without a flaw; hence, I wanted to see the man who wrote it and learn more.

My letter to the author contained something like the foregoing; and I was far less surprised than delighted, at the response. I had given "the right knock", and the door instantly flew wide open. The *"Soul's Intuitive Conviction*, approved by both Reason and Conscience"—

Faith—had gone straight to the mark. I had not a particle of doubt that if, with closed eyes, I had stretched forth my hand, it would be filled and clasped by a Brother.

That was ten years ago; and the clasp has not relaxed, but has grown dearer and stronger, from that day to this.

Who or what I am, or what I may have achieved, does not enter into the case at all; but the *Spirit* in which we give, or receive—Fraternity, Brotherhood, Loving Kindness—like the "Joy in heaven over one sinner that repenteth"—this is the *Shibboleth* throughout the ages, and throughout the heavens.

"Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you". The only *new* thing about this is that it is *absolutely true;* and the only wonder is that so few realize it, and that the world is so long in making the discovery.

It would be difficult today, I imagine, to find a really intelligent and educated person who does not accept the general theory of Evolution; which means that all things are governed by law, with an upward trend, and that a "*Rational order pervades the Universe.*"

No other principle or agency can be found to explain the progress of civilization and the uplift of mankind from barbarism.

It is true that theologians often regard Religion as a special department, or dispensation, and sidestep from Law and Rational Order to invoke Miracle; but these two departments—Religion and Science—as civilization slowly advances, are gradually amalgamating.

The Presidents and leaders of thought and philosophy in nearly all our great Universities here in America, within the past decade, pronounced unqualifiedly against the supernatural and repudiated miracles.

In the future, Theology must *demonstrate*, along the lines of Scientific Psychology.

It therefore becomes apparent that the higher evolution of man follows the line of a *Constructive Principle* in *Nature*, and that mental assent and personal effort in line therewith determine the progress of every individual.

The difference in the status, intelligence and ethical character of each individual, is thus made plain, as the result of personal effort on right lines.

It follows, therefore, not only as a matter of fact and of history, but as a logical sequence of the whole philosophy of evolution, that certain individuals in every age, by conformity to law, by *"leading the life"* under this Constructive Principle in the building of individual character, and by devoting their lives to the betterment of others, have gained the *"line of least resistance"* regarding the animal plane, and of greatest momentum toward the peaceful, pure and spiritual, and so outdistanced their fellows in Spiritual Illumination and Psychic Unfoldment.

The Theologian and the ignorant multitude, in all ages, invoke miracle and the supernatural, just in proportion as they are ignorant of this Constructive Principle—the trend and the Divine Impulse of the Higher Evolution.

Be this as it may, the fact remains, however we may presume to account for it, that—"There were giants in those days", and that in every age these *Wise Men* have been in evidence.

But it does make all the difference in the world, how we explain and account for the *existence* of these advanced Teachers and Masters.

If we invoke Miracle, special Providence, the Supernatural and the like causes, there remains a "great gulf"

of mystery between these Wise Men and ourselves. How can we "follow in their footsteps", or "go and do likewise"? What encouragement have we of attaining to their knowledge, power and beneficence, if *we* are just *common* mortals, and *they* descended from *the gods?*

A Master of the Good Law would be one who had apprehended this *Constructive Principle in Nature,* conformed his life to its strict demands and gained *personal experience* of its truth and beneficence at every step, and so become Master of its revelations and its laws.

Does it not seem worth the effort to prove the law?

Now as to the existence of these Masters—I have repeatedly shown how we may test and discover them by internal and intrinsic evidence in their own work, regardless of the opinions of others; for, at no stage, from neophyte, or entered apprentice, to fully developed Mastership, does the *law* change, or relax one iota. Its bearings broaden and its applications simplify at every step, but the Law is eternally the same. Giving or Receiving, low or high degrees, "backward and forward it still spells the same". Otherwise how could it be a *Universal Constructive Law in Nature?*

The rain falls from the clouds and the acorn from the tree, by the same law that brings the great rock from the the mountain top with a crash, or a meteor from out our atmosphere, to the earth.

Madam Blavatsky, from the first day of her work in the T. S., declared the existence of Masters to be a *fact.* This was not a new revelation, particularly in India, nor to any one familiar with ancient philosophies and religions. But to the Sadducee and the average citizen it seemed new, startling, incredible; and to the average theologian it seemed an impertinence, if not an insult.

The real student of Theosophy ought hardly to need

further information on the general subject of Wise Men, Masters, or Mahatmas.

While H. P. B. confined her references largely to two of these Eastern Adepts, she repeatedly declared that they were many, of differing degree, living in different places, usually inaccessible to the traveler.

Not only so, but twice she aided the artist in portraying the likeness of those most frequently referred to, copies of which portraits are in my possession.

But, before referring more definitely to these portraits, I quote from volume III of "*The Secret Doctrine*", what she first said in "*Isis Unveiled*" in 1878, regarding Masters; and she refers to them continually throughout her writings.

"There are numbers of these mystic Brotherhoods, which have naught to do with civilized countries; and it is in their unknown communities that are concealed the skeletons of the past. Their "Adepts" could, if they chose, lay claim to strange ancestry, and exhibit verifiable documents that would explain many a mysterious page in both sacred and profane history. Had the Keys to the writings and the secret of Egyptian and Hindoo Symbolism been known to the Christian Fathers, they would not have allowed a single monument of old to stand unmutilated".

But the "Christian Fathers" were not the only destroyers of ancient records.

Scrolls and manuscripts *by the thousand* were destroyed by the invaders till, with the burning of the Alexandrian Library, the follower of Mohammed declared—"If these books *agree* with the Koran, they are *useless;* if not, they should be burned"; and he burned them accordingly.

Madam Blavatsky declared many years ago that,

when this bonfire of Paganism took place the most ancient and valuable documents were concealed in underground crypts, known only to the highest officials, and were thus saved from destruction; and there is further evidence of their existence and location in an inaccessible cave, down to the present day, guarded by two Masters of the *"Great School of Natural Science."*

The portrait of a Master, herewith, seems interesting.

Nearly twenty years ago an acquaintance at Jamestown, N. Y., showed me a photograph of this Master, accompanying one of H. P. B. which he had procured from a Photographer at Schenectady, N. Y., and he gave me the address of the artist.

I thereupon obtained some copies, after which he infromed me that he had the original negative and that it was obtained from H. P. B. while she was a guest at his house, about 1876, or '77.

I bought the negative, because I disliked to see copies sold about the country indiscriminately.

Later, Mr. Judge told me that he was present at the *Lamasery* (as they called H. P. B.'s New York residence) when the artist drew this likeness on a piece of Manila paper, under H. P. B.'s *telepathic* gaze; thus conveying to the artist's vision the image of the reality in her own mind.

No one familiar with the pictures, made in oil by another artist in London in the same way many years later, will fail to note the resemblance.

I trust I have made it apparent that real Masters are not the exclusive possession of any people, age, or clime; and that Madam Blavatsky gave the most unqualified attestation to this fact. In any case, it is a matter of *fact* to be determined by *sufficient evidence*, and the *ideals* portrayed are at least inspiring. I also hope it

may be apparent that, whereas an important crisis in the interpretation of Spiritualistic phenomena gave *sufficient reason* and sent H. P. B. to America; so also the gathering tides of another Great World Movement, and the receding wave or undertow of psychic phenomena created, apparently, the opportunity for the School of Natural Science to submit its teachings—*"to the Progressive Intelligence of the Age"*.

The attempt, at least, is being made; but with what result, the future alone can determine.

But here, again, the Theosophical student is likely to face a new perplexity, largely his own.

Grown familiar with *"Rounds"* and *"Races"*, *"Yugas,"* *"Manvantaras"* and *Pralayas*; "Seven Principles", "Karma and Reincarnation"; and more or less of the subtleties of Occult and Vedantic Philosophy; it is like removing all the philacteries, when a Master appears in Citizen's garb and speaks and writes in common, every-day, good English.

But if he will reflect a moment and ask himself the question—"If possible, is it not *exceedingly desirable* to bring the Secret Wisdom, the *Gupta Vidya*, the *Magnum Opus*, within the apprehension of every sincere and earnest seeker of Light and Knowledge, so that it may be understood and utilized, with the one test and admonition—*Try it and see!*

The "School" thus represented as that of *Natural Science*, has a lineage and history of its own, running back into remotest ages. Its ancient and immense libraries, together with its methods of work and instruction, are peculiarly its own.

That which it aims to accomplish for the individual, and for humanity, seems altogether in harmony with that of the Mahatmas referred to by H. P. B. and in-

volved in all her work, according to her light and best judgment.

If we call her methods and lines of teaching, "*Philosophy*", and those of the Great School, "*Science*", it should clear up all obscurity; since the rule of life, the ethical aims, ideals and requirements for the individual, are practically the same.

It is like transferring a student in a university from the classical and philosophical departments to that of mathematics, physics and engineering; remembering all that he has previously learned of classics and philosophy.

Indeed, the TK. often speaks of the School as "*the University of the Universe*". He who is determined to *know* and to *understand* must depend upon a *personal experience.* Only thus, and only so far, is he justified in declaring—"*I know*".

The great point here, however, is that the School and all its methods, teachings and results, involve and unite the Physical and the Spiritual natures of man together with all his faculties, capacities and powers, as in a single *Theorem.* Body and Soul are One, under one Law, or Principle of Harmonic Construction; so that health and harmony, growth and evolution, the here and the hereafter, constitute *One Equation.*

The Hindoo method of thought is exceedingly abstruse and metaphysical, seeking as it does, not only to portray the most obscure and subtle things *as they are,* but also to show *how they came to be so;* and this, not only as regards the "powers latent in man" as an individual, but likewise as to "Rounds" and "Races", "Manvantaras and Pralayas", the "Out-Breathing and the In-breathing of Brahm".

The Hindoo civilization is *millenniums old.* It has had time to work out these problems on the physical

plane, and then, by introspection (inbreathing) to advance toward the spiritual.

The modern spirit of *Science*, arisen in the West as the *Dominant Chord* in civilization, is not known in the far East in any such degree. The *Genius* of old India cries, "Reflect! Meditate"!

The Genius of the West cries, "Demonstrate! Work"!

The higher type of the Hindoo is content, with a cotton robe, sandals and a handful of rice, to sit and meditate, while all around is poverty, with the ancient monuments given over to desolation; while Famine stalks at noonday and pestilence claims its millions of victims every year; and yet, the Sacredness of all Life taught by Buddha, while preserving the worm, is powerless to prevent the destruction of whole provinces from filth and disease.

I am not criticising, but portraying facts. It ought to be apparent that the *Gupta-Vidya* of old India cannot fit the civilization of America. In essence and principle it may be the same, as the *Magnum Opus;* but the Problem of Civilization in India and in the West is as different as are Sanscrit and Anglo-Saxon.

For centuries the civilization of India, so far as *Constructive Sociology* and *Economics* are concerned, has been on the wane.

In the West a new race is forming, and all problems face new conditions and must be tried out accordingly.

The East is like an old man in his dotage, meditating over his glorious past.

The West is like a child in its *teens*—boy and girl—trying new issues, fired by enthusiasm and radiant with hope.

Moreover, in the East Woman was almost forgotten; and with the decay of old Ideals of earlier days, she became an *adjunct* of a decaying male civilization.

A Master.

In the West Woman begins to realize as a *fact* the position to which the chivalry of the Middle Ages assigned her, in song, at least, like the "Lady Loves of the Troubadours and the Minnesingers; and even beyond this she now speaks for herself, not waiting—even in church—for "her husband to speak for her" (if she "possesses" a husband).

Is it, then, any wonder that into this new civilization and this new regime there should come—not, perhaps, a single truth *essentially* new, but a philosophy of life and of evolution couched in the language of Science, suggesting lines of experiment and demonstration, harmonizing relations between man and woman, and *Appealing to the Progressive Intelligence of the Age?* Those who regard it as a wonder, or an impertinence, are perfectly justified in —letting it alone. It never dogmatizes, and it uses no constraints.

With such experience and study as I have had for more than thirty years, I cannot resist the conviction that the Theosophist who criticises or condemns the Ancient School of Natural Science, must either have studied Theosophy very superficially, or is quite ignorant regarding the *Great School* and the *"Great Work"*.

Whether such a student, or any other, should accept and act upon these teachings, in either case, is another matter entirely, and one with which I have nothing to do; nor have I even an *opinion* on the subject. That concerns his own Karma, and is his own *"Eminent Domain"*. Beyond stating the facts, as I see them, I would not influence him if I could; otherwise, I might invoke some troublesome or disagreeable *"Karma"* for myself.

But I am deeply interested in these two *Great World Movements* which, differing so widely in methods and forms of expression, seem to have one common motive

and aim; the one somewhat on the wane, the other quite in the ascendant.

Both aim to include, rationalize and realize the fact that man is essentially a Spiritual Being, rather than an "improved animal"; and to assist him in understanding his own nature and in working out his own higher destiny.

I confess that this aim and these ideals appeal to me as nothing else on earth; and it would be a joy indeed, if I might help to make the light a little clearer and the way a little easier to others, under the common bond of Brotherhood.

When in this "New World" we find violence and murder so common, and suicide so frequent, from discouragement and bewilderment, or from *ennui* and dissipation, does it not seem imperative that the nature of the soul, the meaning of life, the value of opportunity and the Law of all Progress, Evolution and Individual Happiness, should be reformulated and made plain and practical, if possible?

This is precisely the motive, aim and ideal of the Great School of Natural Science.

How to accomplish this Great Work and gain the best possible results, how to couch it in such language and present it in such form as to reach the largest number of the best prepared individuals, was one of the most difficult and profound problems a Master in the Great School has, perhaps, ever been called upon to face and solve.

More than once has he told me that he felt almost overwhelmed by the magnitude of this problem and his own responsibilities, yet undaunted in doing ***his best.*** Knowing of the failures in such attempts for centuries past, and from such widely differing causes, and facing here conditions, in many respects unprecedented any-

where; it is, indeed, like surveying a new country and establishing a new civilization with a different climate, different resources, and the people amalgamated from all races.

But the same old truths, the same human nature and the same ideals lie at the foundation of this *Great Work in America.*

The wonder is that the foundations have been so well laid, and so few mistakes made; and the greatest encouragement lies in the fact that so many loyal Helpers have been found, men and women. with "the listening ear and the faithful breast", who are ready to devote "their lives, their fortunes and their sacred honor" to the highest ideals of "life, liberty and the pursuit of happiness"—those "inalienable rights" of the Soul of Man.

First comes the struggle for Independence; then de- Duty; then Opportunity; then—an exceeding *reward;* and at last, the Crown of Joy with a Song of Thanksgiving. Ah! my Brother! My Sister! if it is still a dream, it is prophetic, and we may, perhaps, learn how to "dream true", and so transfigure and glorify all our ideals.

Among hundreds of students I have known, I have yet to find *one* who *came in the right spirit,* and proved *loyal and true to his or her best self,* and was disappointed.

May the "Great Father to whom we are all as but children", help us on our "journey toward the radiant splendor of eternal Truth"; and we shall be ever grateful, and bless forever those who first showed us the light and encompassed us with their love; our Elder Brothers.

PART II

CHAPTER II

The Magnum Opus

The conviction seems strong in modern times that civilization has now reached a higher state than ever before in the history of mankind; and, perhaps in a certain sense, this is true.

The most ancient philosophy of old India, dealing as it does with cosmic evolution with its "Rounds" and "Races" and the cyclic changes governing the evolution of mankind as a whole, shows a rational order and definite periods of time governing all these changes.

It is doubtful if at any time in the past a relatively high degree of civilization has existed, at so many places over the world at one time, as at present. This shows the upward trend of evolution as a whole, involving our entire humanity.

This upward trend is like the crest-wave of the ocean, where the tide ebbs and flows. Nature seems to regard Humanity as a whole, which holds within itself the potencies of all progress.

In every instance the Racial potencies and impulses are but the aggregate of those in each individual. Neither God nor Nature is a "respecter of persons". We get what we earn and reap that which we sow under absolute law. This is Nature's Universal Equation.

Nature provides the Racial impulse and conditions of all progress and ***maintains them*** as she does the law

of gravitation, even though civilizations fail a thousand times.

So far as human history goes, there have always been some who understood and obeyed this Cosmic Law.

Strange as it may seem, the ignorant masses slowly rising from barbarism, have always regarded these Wise Men, these Advance Guards of Mankind, as Myths, Miraculous, or Supernatural—something "contrary to law".

But the fact is, they are *precisely the reverse* and only in unusual degree a demonstration of the law and of its unchangeableness.

But stranger still, the educated and intelligent who seemingly ought to know better, will generally resort to almost any other explanation than the right one, if compelled to admit the *fact* of high wisdom.

If asked—"What is the use of evolution, if man evolves no higher than we see him today"?—they reply, —"The race is young—in its infancy. *Some day* we may reach higher planes".

The result of all this ignorance and unbelief is to bar progress and retard evolution.

On the other hand, with the slowly progressing evolution, a vague intuition of higher powers and knowledge becomes diffused among the masses; and this the pretenders and the egotists seize upon for exploitation, revenue and vain-glory.

Under all these conflicting conditions constantly increasing numbers of individuals seem ready to listen, and are competent to weigh and measure, with the distinct understanding that they themselves are to be the judges and must learn to discriminate for themselves.

When, however, the average intelligent individual has reached this point with open mind and desires to know,

impatience is apt to seize him, because he does not yet realize that wisdom and power cannot come to him as a gift, or "for a consideration" from without, but must be a growth *realized* from *within*. This is known as "the parting of the ways". At this point many turn back, and only the few press forward.

These few, in every age, constitute the *real* "Students of the Great School".

It stands to reason, is justified by all experience and is strictly within the bounds of exact psychic science, that certain individuals progress faster and reach higher stages of knowledge than others under this law of higher evolution.

This is true in every department of learning and in all schools and colleges, as also in all the arts and crafts; and if this principle is true today it must always have been true in the past, since the *essentials* of human nature are ever the same.

We here arrive at the conclusion that there are likely to have been those in every age, who, owing to capacity, opportunity or personal effort, or all combined, have outstripped their fellows and so attained to higher degrees of knowledge.

Furthermore, this higher knowledge is not of things without, but of their own faculties, capacities and powers. In other words, it means a knowledge of Self.

This extension of knowledge involves, directly and specifically, the higher realms *in man*, or a knowledge of psychical and spiritual powers.

We thus discover the road to Mastership and how the individual arrives at Self-Mastery.

Such achievement must be a matter of personal experience. It does not follow—admitting it to be a *fact*

in any given case—that it can be demonstrated to another who has had no such personal experience.

Hence, only the Master can truthfully say—"*I know*". The student or the beginner can say "*I believe* such knowledge to be reasonable and possible". This is the first step. Before this his ignorance and unbelief will bar him completely.

The whole process, from beginning to end, is an education; and the "entrance fee" is *desire to know* and *capacity to learn.* The old formulary was—"To learn to know, to dare, to do, and to keep silent".

The foregoing is strictly in line with all that modern Physical Science teaches regarding the laws and processes of normal development by use.

Let us admit then, the possible existence of Masters—not as a "matter of *argument*", for that is useless where Laws and Facts are concerned, but for the purpose of *illustration*—as those who, with high ideals, persistent effort, self-control and uniform kindness to others, have had an enlarged personal experience and gained knowledge of spiritual things.

Now comes the *mental attitude* of others toward them, and this is always one side of the whole equation. Multitudes would fall over each other in the rush to get front seats and a sight of them, without taking home *to themselves* a single lesson in *Self-Control*, by which a Master *becomes.*

Then, listen to the comments of the crowd as to his "personal appearance", "age", etc., etc.,—just as though looking at a "double-headed baby", or a "bearded woman".

On the other side of the auditorium of *Society* might be found men and women with their eyes turned toward the ceiling, and shivering with emotion and sentimentality.

Is it farfetched to compare these two groups to the *two thieves* between whom Jesus was nailed to the cross?

Is it not horrible that this human tragedy must be enacted age after age, century after century, day after day, and that mankind must crucify, or Deify its highest Lights, its noblest Teachers?

These three obstacles have retarded progress along the lines of man's higher evolution, for many weary millenniums: First, to get for the individual the right instruction and the necessary personal experience: Second, to avoid the vulgar curiosity of the ignorant multitude: Third, to keep clear of the other crowd, moved almost solely by sentimentality, yet as ignorant and shallow as the others.

And so, knowledge is retarded, or hailed as supernatural and miraculous.

In India these Holy Men, or Sanyasis, are regarded as natural; but they abide in the mountain fastnesses, or in caves, and are given to meditation and the suppression of social instincts.

Some of these Indian Schools aim to *repress* the normal physical appetites and desires. *Selfishness* is the Ideal and *Nirvana* the goal aimed at, in keeping with the teachings of Buddha.

Back of all this lies the ancient Vedic Philosophy. In front of it are over three hundred millions of people enervated by decadence, with little hope or enthusiasm for the betterment of general conditions. They live in a hot climate, over-crowded, in poverty, famine and pestilence, joining together to overwhelm and to destroy.

Contrast all this as a great, receding tidal-wave—baring the ocean's bed and revealing everywhere the skeletons of the past—with the new civilization in the

West, alive, energetic, ambitious, hopeful, resourceful, and pointing to the future.

H. P. Blavatsky and the T. S. movement revealed the *Sanyasis*, the *Mahatmas*, to the Western World and gave copious fragments of their philosophy, their traditions and their powers; with what result we already know, at least in part.

And now comes the *School* of *Natural Science*, dealing with the same problems, cognizant of the same natural laws, aiming at the same Ideals, inculcating the same ethics, but fitted to the spirit of Western Civilization—scientific, pragmatic, practical, sensible—formulating the postulates of its philosophy to fit the genius of the West.

The Ancient Philosophy thus faces Science in America and addresses the "Progressive Intelligence of the Age".

Nor is this a transition, or a new departure for the School of Natural Science; for it has been using the same methods and working on these same lines for ages.

Separate and distinct as a body, or an association of Masters, this School regards the conditions here in America today as "the psychological moment" for making the experiment, to see how many can be found with the "*listening ear* and the faithful breast".

Organically and philosophically, this School has no direct relation to Theosophy nor to its Mahatmas; and yet, Mastership means the same thing and aims at the same results everywhere, viz., to perfect the normal, higher evolution of the individual and make of such individual a *Helper*, in deed and in truth, for mankind.

The *Shibboleths* of the old T. S.—*Karma*, *Reincarnation*, *Seven Principles*, etc., etc.,—are not used by the School of Natural Science at all. This is not that these

things are repudiated or denied; but its *Methods* of presentation, teaching and work *are entirely different.*

Its *attitude* toward *essential* Theosophy is courteous and fraternal. It aims to present its garnered wisdom in the form of experimental science, in order to assist the present generation; first, in apprehending, and then in achieving and utilizing it.

This School is undoubtedly cognizant of all the highest achievements of past civilizations; and, as it compasses both the physical and the spiritual planes, it has tested out all its postulates and theorems by *actual experience*, and so it has formulated the Laws that determine progress.

These laws have been formulated in the "*Harmonic Series*" of text-books, in plain propositions and in clear, concise and simple English, so that there is no valid excuse for misapprehending or misapplying them.

The *Harmonic Law of Evolution* and the *Constructive Principle in Nature* have been referred to in previous chapters; and in "*The Great Psychological Crime*" the Left-Hand Path of *Devolution* has been monumented for all time, as a warning like that in Dante's Inferno—"Leave Hope behind, all ye who enter here".

This priceless knowledge is thus made accessible to all, in outline at least, with opportunity for everyone to try it out, if he will, and determine for himself its use and beneficence.

As frequently shown in previous chapters, the evidence is intrinsic. Any one can buy and study the books; and there is no *fee* connected with it in any way, no dogmatizing and no oaths of blind obedience anywhere.

The author of "*The Great Work*" conceals his identity in order to work less trammeled than could otherwise be possible; and at the same time to center interest in the

teaching, rather than to gratify curiosity regarding *himself*, or advertise himself as an "Oracle".

The task assumed is Herculean, and its sole reward is the consciousness of duty performed under many difficulties. He does not "conceal his knowledge", as some have so superficially imagined. He simply puts it before *self*, and is content to be belittled and, if need be, "reviled of men" for the sake of the Great Work he has been selected and called upon to do.

Students of Theosophy and those who, during the past three or four decades have become familiar with the *idea* of Masters, Mahatmas, or Sanyasis, are likely to imagine them solely of Hindoo or Eastern Races, wearing white turbans and with names other than Anglo Saxon, having little in common with Western ideas and the everyday life of the world.

But Masters are not the results of race problems or conditions, but of the personal effort of the individual; precisely as in the making of a musician, an artist, an engineer, or a scientist.

While it is true that heredity, birth, environment and opportunity enter in as conditions, potencies and possibilities with every one; it is, after all, a question of individual effort and personal experience under natural law, guided by scientific methods; and, in the last analysis, it is solely a question of *fact*. Over and above all other conditions, claims, opinions, beliefs or denials, a given individual is a Master, or he is not.

When we come to the *test*, to ascertain the *fact*, the average Sadducee or scientist will be likely to demand, as a test, that the supposed *Master* shall raise the dead, turn water into wine, walk upon the sea, or disappear instantly from sight. Nor does he seem to be cognizant of the

effect any such exhibition would produce, even upon himself.

Suppose a Master were really present and actually did any one of these things, what would be the result? Would not ninety and nine out of every hundred persons declare—"Say! boys, that was a mighty clever trick. I wonder how he does it?" And when they failed to discover the method they would insist that it *could* be nothing else but a "trick"; and so, watch out for the secret the rest of their lives.

The far East, and particularly old India, aside from a few real Masters, has thousands of fakirs and yogis. Idleness and poverty, due to economic causes and overcrowding, is the rule everywhere. With a high degree of natural intelligence, thousands study and meditate instead of dissipating like western people. The result is that, living on a handful of rice, the appetites recede and spiritual perceptions unfold. A Hindoo will often labor ten or twenty years to develop psychical powers on a formulary he has somehow obtained, and thereafter wander from place to place exhibiting his "psychological trick" for a few "annas".

But *we* are living in another age. This is America, and we have passed the first decade of the Twentieth Century. None of these "occult phases of Indian life would fit in here, more than the Miracle-Plays or Minne-singers of the Middle Ages could replace our Grand Opera.

And yet, there is no psychological fact, no faculty, capacity or power, latent or active in man, that is not universal.

It might seem after all the foregoing considerations, illustrations and comparisons, that any intelligent person might understand how real Masters might desire to estab-

lish in this western world a *center* from which the Light of Truth may emanate, as they did in India thousands of years ago; and so to place, illustrate and exemplify this Ancient Wisdom, in language and methods, as to fit the minds of the people and the scientific spirit here in the ascendant.

Whether such a thing be considered wise or foolish, probable or absurd, *it is nevertheless a fact*, and has been for thirty years. My own experience in relation to this center of the Great School covers a period of over ten years. I have tested it step by step, by the criteria so often repeated in the foregoing pages, and never once have I found a flaw.

My own purpose and sole aim in writing these pages are to make it easier for others to find the Light. I am writing as a Student, and am speaking *of*, not *for*, the Great School; and yet, all my interest and studies, for at least forty years, have led up to the Great School; precisely as did the *Lesser Msyteries*, in the School of Pythagoras, lead to the *Greater Mysteries*. The whole process, from first to last and from beginning to end, is an Initiation, an Education, an Evolution.

Nor do I find the slightest evidence or reason to believe that death interrupts this journey of the Soul of man, once earnestly and intelligently undertaken; more than for him to matriculate at Leipsic or Vienna, after graduating at Yale, or Harvard. I believe literally that "From height to height the Spirit walks". If there is anything else known to man that makes life so "worth the living", fills it with Hope, Patience, Cheerfulness and Courage and with such rewards at every step, I am free to confess that I never have discovered, heard or dreamed of it.

And here is another point at which the Great School,

the Masters and the *Great Friends* come in. Every one who thinks intelligently and reflects deeply about *things as they are* is aware how feebly words, or language—either spoken or written—can be made to express *realities.* They are to realities what clothing is to the living body beneath; and as often they conceal, or disguise, as they serve to express or portray realities. The realities are *living truths;* language is, at best, a *mask.* It follows, therefore, that in the higher or spiritual realm thoughts, feelings, emotions, ideas, concepts—all mental or psychical *images* of realities—pass by *Impulse* from soul to soul.

It is like two lovers, or like the child trying to tell the Blessed Mother its Love. There is a word or two, and then the look in the eyes, the face beaming, the arms around the Mother's neck—and—"You *understand,* Mother dear", and indeed she *does* understand.

The Language of Symbolism, *when correctly understood,* reveals the same principle. It is like striking a chord in music when the consonant and concordant vibrations find every real lover of music with a "Harp of a thousand strings"—of their own—in unison. Harmony is its own revelation, and each retains all he can hold. It ought to be quite apparent why Pythagoras included Music, no less than Numbers and Mathematics, as preliminary in the *Mysteries.*

It thus becomes plain why and how the *Great Initiates* epitomize, concentrate and symbolize the wisdom of the ages, and are able to touch a single note or chord in order to start a whole symphony. Moreover, I am told that in the Great School of Natural Science, individuals and groups of Masters "specialize" as do we common mortals. For example: I once asked the Master of the Great School about the Zodiac. There is the famous zodiac of Dendera, the Hindoo Zodiac, and even the cruder

"Calendar stone" of Mexico. "How is it", I inquired, "with people so separated in every way, with no historical link known to exist, yet, their knowledge of the constellations and of astronomical cycles, so uniformly known and symbolized as to enable the modern astronomer to decipher and connect them?"

He replied, "For ages, a group of Masters in the Great School have made special study of these cosmic problems and zodiacal changes, and so assisted nations, sufficiently advanced in knowledge and civilization, to make observations and interpret changes and revolutions, and so adapt their people to Cosmic Laws. Even the Chaldean Shepherds noted and read the stars; and so it came to pass that at the height of Egyptian civilization the Great Pyramid was built, from designs furnished by these Masters; the geographical and geological foundations and the perfect concord of *Substance, Motion* and *Number* were symbolized and supplemented by astronomy; and this 'Rock beside the Water', this 'wonder of Mitzrame', was also designated as—a *Zodiac in Stone.*"

When Moderism grows tired of its shallow conceit and self-complaisancy it will turn to this Ancient Wisdom and discover a new world hitherto undreamed of. Far be it from me to belittle or decry our present civilization, in which adaptation and utilities with the diffusion of knowledge have accomplished so much. And yet, "an open mind, an unveiled spiritual perception", may reveal a new world.

I am told by the Master that ancient libraries, scrolls, parchments and records of many kinds exist, dating back thousands of years, known and safeguarded by members of the Great School, concealed only because of their value beyond price, and because they are to be preserved at any cost. Read the history of the destruction, piecemeal at

first, and finally as a whole, of the great Library at Alexandria, and then ask "why this secrecy?"—if you will. *Those who know,* know both the value and the chances of destruction; and they seemingly eliminate the chances, so far as possible. Imagine the scramble that would result today if "His Holiness" and his backers (the Russian Greek Church and the followers of Mohammet) got sight, at about the same time, of a lot of "Pagan Scrolls"—say, ten thousand years old. They would no doubt *agree* on one thing, and that is *their destruction,* and would *fight* for the *honor* of destroying them!

We need only "scratch through the skin of civilization", after all, to come to Barbarism; and "religion" is still the shibboleth and our war-cry, though *not yet* "Pure and Undefiled."

The Great School, in America, has selected the garb of Science in place of the Robes and Philacteries of any religion, past or present; and as it cannot fail worse than so-called religions have often done, there is hope for mankind in the Old-New *School of Natural Science.*

There is a still further point of contrast, in *methods,* between those in vogue in the Theosophical teaching and those of the School of Natural Science. The whole problem of human evolution, including as it does both the laws and processes of nature in which man is involved and all his faculties, capacities and powers as an Individual Intelligence, is necessarily very complicated. To observe and study processes along all these lines is one method. To demonstrate, formulate and utilize Laws is another method entirely. Nor is it an easy task to separate, altogether, these two methods; and yet this is precisely what the "Masters of the Ancient School of Natural Science" seem to have accomplished.

I trust the reader will discern that in showing this

difference in method I have neither the aim nor the desire to "criticise" H. P. Blavatsky.

But how can we of the present generation be able to choose the best—each for himself—as long as we are confused in our own minds and unable to distinguish between the two methods? According to her own admission, and the testimony of her sister, H. P. B. was from early years a *Psychic*, more or less mediumistic, as already quoted and recorded in *"Old Diary Leaves"*.

But after her twenty-fifth year she ceased all subjection, or involuntary methods. In other words, preserving her psychic powers and perception, as such, she regained and ever after preserved the *Supremacy* of *her own Will*. Whatever she did was done voluntarily. Coming in contact with the Masters and receiving from them her Commission, and with Col. Olcott forming the T. S., she was undoubtedly in close association with them during the remainder of her life; and there seems every reason to believe that they approved of her work and gave her all possible assistance, thus availing of the opportunity to enlighten and help the world as far as possible.

Not only from her voluminous writings, but from the Secret Instructions given in the "Esoteric Section" and from that of the "Inner Group" of the E. S. up to the time of her death, all of which I received, her *method* of teaching students is easily discerned.

I would call it psychological and metaphysical, Occult and Mystical. That is, it covered a very large range of psychic details. It aimed clearly at ethics. All through her writings she made clear the distinction between *Hatha Yoga* (working for powers) and *Raja Yoga* (real Mastership). By suppressing all evil desires, the good, the pure and the true were allowed to develop. It was largely the "selflessness" of Buddhism, or a refined mysticism

leading to *Nirvana*. The result was, and still is, that we hear a great deal about the "Astral Plane", Elementals", "Elementaries", "Auras" and the like. Mrs. Besant uses these terms and concepts frequently. It is true, as I have frequently shown in these pages, that both Ethics and Altruism were *insisted on* and kept prominent in all of H. P. B.'s work, as also in that of Mrs. Besant, Mr. Judge, Col. Olcott and other real Helpers.

Passing by all these psychic and mystical details, "astral planes", "astral bodies", etc., etc., the School of Natural Science *analyzes* or helps the *student* to analyse his own mental, psychical and spiritual nature as an Individual Intelligence, on the same general plan or method as a student in medicine studies anatomy and physiology, or the *working powers* of the physical body, with an added element of *practical application* at every step. If the student of physiology not only learns but *puts in practice* every law of health in his own case, he becomes not only a "learned physician" but also perhaps a *healthy man.*

So, in the "Great School of Natural Science" the student, by obeying the "Constructive Law of Nature in Individual Life", by exercising self-control and regarding "Personal Responsibility", builds character as the physician builds health—by "taking his own medicine" (or advice) and advances toward Mastership.

In place of *Auras* and *Astral Bodies*, *Astral Planes* and the like-terms so familiar all through the Middle Ages when "Magic", "Geomancy" and the like, fairly clogged the air, the Masters of the Great School turn the student *back upon the realm of his own consciousness*, with the questions, "what are you doing? and how? and why? and why do you want to do otherwise"?

Morality, Conduct, Character, Motives, Aims, Use

and Personal Responsibility are shown to *lie at the Foundation*, not only as Ideals, Precepts and Concepts, but as *ingrained powers* in constant and harmonious Use, as habitual as respiration and the circulation of the blood. "Sub-Conscious and Automatic" as the dominant chord of Individual Life.

After this, or progressively as it obtains, Rational Volition focalizes and uses these innate powers of man toward certain ends in the Great Work, known all through the Ages as the "*Magnum Opus*"; but now, for the first time formulated and published in the terms, propositions, laws and demonstrations of "*Natural Science*", and "Addressed to the *Progressive Intelligence of the Age*".

I have barely outlined these propositions, for the simple reason that they are so fully revealed in the *Harmonic Series* wherein the student can determine their meaning and validity for himself. There is no creed, dogma, authority nor fee to bar his way. He can take it, utilize it, or let it alone, as he chooses. Nor is this meant as an arrogant or arbitrary attitude towards him. The Great Work stands on its own merits, couched in good English and plain propositions, and must so stand or *fall by its own gravity*.

I have quoted from both H. P. B. and Olcott the statement that the Schools of the Adepts or Masters exist and have existed for ages, with a lineage, records and methods of their own. Chapter four of "*The Great Work*" is entitled—"*The Lineal Key*"; and it gives a plain, specific, unequivocal account of the The *Venerable Brotherhood of India*, perfectly consistent with every reference made by H. P. Blavatsky to these Masters, or Mahatmas (as she called them) so far as I know; and I have carefully read everything she wrote that I could obtain, and I have missed very little.

I trust that I have already shown how absurd it would be to assume that there is any antagonism between genuine Theosophy and Natural Science, the one as represented by H. P. Blavatsky and the other as set forth in "*The Great Work*" by the TK. When intelligently apprehended and viewed in the right spirit, the whole of H. P. Blavatsky's work made such an opening in modern thought, with such hospitality toward Eastern Ideals and Ancient Wisdom, as to enable the same *Venerable Brotherhood of India* to establish here in America the School of Natural Science, and make its appeal direct, through one of its own Initiates and Accredited Members, "*To the Progressive Intelligence of the Age*".

That this is the plain demonstrated fact I am convinced *beyond a single doubt;* and this attitude of mind in me toward the Great School I regard as the most loyal I can possibly conceive or entertain toward dear old H. P. B. and her life work, aims and ideals; for it was she who first brought the Masters as living men and Ideals to my notice.

I am fully aware of her saying—"do not allow my latest incarnation to be a failure". Where today is the World Movement as a *united* "Nucleus of Universal Brotherhood" she devoted her life to establish? Facts are facts! my brother, my sister. With "Judgeites", "Besantites", "Tingleyites", and so on to the end of the chapter, is the *Nucleus* still alive? and is *Brotherhood* the "Jewel" in the Theosophical "Lotus"?

I am looking her in the face as I write, where she hangs, lifesize, over my writing table; and I see and feel the "inner H. P. B." as she came to me in the "First Series" of the "*Voice of the Silence*"—*Being extracts from the book of the Golden Precepts*—(author's morocco edition) and here is the inscription on the sealed wrapper handed

me by messenger direct from her: "To my dear and truly beloved friend, Dr. J. D. Buck, my Brother in Humanity and Theosophy. The little Japanese book-mark is strongly impregnated with the life essence of the *inner* H. P. B. Let him to whom this humble memento is offered remembering this,—keep both, in memory of the hapless H. P. Blavatsky, when the shell of that name will have vanished away from the objective plane. May he and those whom he loves be blessed forever. H. P. Blavatsky". On the title page is written—"To the truest man in the U. S. A., the loyal Theosophist and faithful friend, Doctor J. D. Buck, of Cincinnati, from his ever grateful H. P. B."
London, October, 1889, Lansdown Road."

I have been surrounded by H. P. B.'s pictures and books and saturated with her *Ideals* as a great, Loyal, Loving Soul—for over a quarter of a century. When the Beloved Master, TK, first visited my home, over ten years ago, he saw these surroundings and realized by the "*Language of Impulse*" what they meant to me and whither they led; and when he continued the *Work* without a discord and "without missing a note", in the Symphony of Brotherhood, he opened the door still wider, that dear old H. P. B. had left ajar. My work with her led straight to him. My work with him has confirmed my *entire estimate* of her unselfish aims and ideals and life-work.

I have already referred to my first visit to TK, immediately after reading the *Great Psychological Crime.* Had we been blood-brothers and "Sons of one sweet Mother", that first reception could not have been more fraternal and cordial, with the Beloved Florence Huntley completing the "trinity" with a "perfect Harmonic". There followed an *eight hour* conversation in which he

gave me the "history of his life", from the age of six years to that present hour. His boyhood and early struggles; his preparation—though he did not know it then—for the *Great Initiation.*

Then the "Coming of the Master"; their first meeting; when the Master told him, as did Jesus the Woman at the Well, "all the things he had ever done"; how the Master remained with him for over a year, until his *Initiation* was complete.

Familiar as I was with the *rationale* of all these things, as I have tried to show in the preceding pages, TK then said,—"'Tell me, my Brother, *exactly* what you think of what I have told you". I replied,—"'Either it is all true, or it is false; there can be no 'third term' to such an equation. If it is not true, there might be one of two sources of error. You might be self-deceived and not know it; viz, a form of "mental alienation", but I have to rule that out, as with many years of experience in practice and College Lectures on Psychology and Mental Diseases, you are the sanest and best-balanced Individual I have ever met.

"The one remaining possibility of deception might be that you are trying to deceive me; but I can find no possible *motive* for such deception, as you repudiate both *gain* and *glory.* My answer therefore is, that *I believe every word you have uttered and accept every proposition you have made".*

His reply was—"'My Brother, you can hardly realize, and I cannot express in words, what your statement means to me. It means among other things, however, that you and I can work together hereafter, as *Brothers";* nor has there been one discordant note from that day to this, and it is now a few days over of ten years.

True, I am only a *neophyte.* But the *Spirit of the*

Giving and Receiving knows no "degrees"; as it is without measure, ingrained and intrinsic.

Neither do I know any difference between the *feeling*, or my attitude toward the TK, and that which, for nearly thirty years, I entertained and still hold toward H. P. B. The fact that one is a full Member in the "*Venerable Brotherhood of India*", and the other was a servant of and co-worked with these Masters, makes no difference whatever as to the place they hold in my Brotherly affection, high regard and Loyalty. One of the dearest experiences in a long life-time is the consciousness that they both realize, as I do, this bond of Brotherhood and my loyalty to each of them. I cannot even imagine their questioning it. It is a foretaste of the Land of Light and Love beyond "the Great Divide". It is the *Great Reward.* It is *Faith realized and glorified*—"*The soul's intuitive conviction of that which both reason and conscience approve*"—made real, by the language of Impulse, or Spiritual Understanding.

PART II

CHAPTER III

Conclusion

I have thus endeavored to involve and, as far as I am able, to answer the question—"What is the difference between *Theosophy* and Natural Science? or, between the Theosophical Society and the *Great School*—The Venerable Brotherhood of India?"

To a certain extent, and in a certain way, both cover the same ground and involve the same problems. These problems concern the latent or active Capacities, Faculties and Powers of Man. Not one of these problems is new, but *methods* in *defining* and *using* them differ very widely, have always differed, and are still likely to differ for some time to come.

The records of Alchemy, Sorcery, Geomancy, Necromancy, Magic and Occultism, run through the ages. They have filled prisons and madhouses, and given rise to countless abominations and even great and destructive epidemics of disease.

All of these things involve psychical powers. H. P. Blavatsky was an Adept in her familiarity with them, and often spoke of them as "psychological tricks". Not being a full Initiate, capable of functioning separately and independently on the Spiritual Plane, she had a good deal to say of the Astral (magnetic) plane, astral and auric bodies, and the like. While keeping clear the ethical principle involved, she wrote and taught concerning the things she knew, illuminated by such suggestions and help as Master "M" and others were able to give her.

The history of all these things in the past reveals the great danger that lurks around and beneath them and what a slight barrier often separates, at first, the "Right" and the "Left-Hand paths". Hindoo literature is simply redundant with these occult phenomena, and with legends and folklore concerning them; as are also its symbolism and traditions. It colors all their thought and nearly every act in life.

The Great School, aware of all this, knowing its subtleties and dangers, with experience and records running back for ages, has also discovered how best to present these great underlying truths and at the same time avoid, as far as possible, the dangers.

Psychism, Occultism and Astralism have always failed, soon or late, and finally drifted to the "Left-Hand path"; and there are signs in many directions—in spite of the few loyal followers of the ethical teachings of H. P. B.—that this same fate will, in time, overtake the T. S. or its fragments that still exist. In certain directions this fate is already determined, if history has any value as a guide to the future.

The accredited representative of the Great School of Natural Science was charged with the mission, and has undertaken to discharge the obligation, voluntarily assumed, of presenting these great truths in such form, and of devising methods in their transmission to students as to avoid the dangers and pitfalls, as far as possible; and a careful reading of the Harmonic Series, and particularly of the *Great Work*, will clearly reveal his method and outline, at least, its complete philosophy. It is exact, concise, specific and easily apprehended. Psychism is made clear and deliberately excluded, as the dangerous *middle ground* toward devolution; and practical morality and scientific psychology are put in its place.

To illustrate this difference in *Method* of apprehension, teaching and use, we may take the function, or "sense of touch", as illustrated in the blind, or in the musician. A great many physicians all over the world have become interested in Theosophy for the simple reason that they are more familiar than others with these psychic problems, though the great majority are materialistic enough to scout and ridicule the idea of any scientific solution. So, like Faust, they might often exclaim—"I am the spirit that denies!" Faust "*redeemed*" seems never yet to have entered their conscious perception.

So with the sense of touch, the physician or the physiologist dissects—say, brain and arm—studies the motor and sensory tracts, the "afferent" and "efferent fibres", the "terminal plates", the "touch corpuscles", "pasenian corpuscles", the "neurons", "nerve-fluid", and "radio-active-bioplasm". After this he may be able to tell you a great deal *about* the "sense of touch" in, let us say, the human hand; though the *sense* in his own hand may be dull and uncultivated.

But a boy or girl begins to "practice the scales" on the piano. They study *rhythm*, but "practice Melody", practice "Harmony", practice "Thorough Bass"—and more and more *practice*, hour after hour and day after day, till one day, barely glancing at the keyboard, the *Magic* of the music fills the air. The *sense of touch* has become so *involved*, developed and harmonized with body, brain, mind and soul, as to deserve the *name*, "Music". The student has become a musician and *may* prove a Master, without ever hearing the *name* "bioplasm", "terminal plate", or "pacenian corpuscle", though dealing with and developing them for years.

He did learn to control his fingers, in *practice*. He gained rhythm and harmony, by *practice*.

Can any one fail to see the working of the same law in the perfection of all function? ***Health*** is the physiological name for Harmony; and the real Musician is on the road to Mastership, developed by *Practice.* "Auras" and "Astral Planes" and "corresponding colors" and "overtones" are all *involved,* of course; and madhouses are full of *specialists* along any *one* of these lines. But ***Musicians*** are ***wanting.*** So true is this that in recent years music has been introduced into many asylums for the insane, as a harmonizer or *sedative* in place of drugs, if not as a cure. There is, or may be, a ***dominant chord*** in the life of every individual; and it may be *constructive,* like that of a "theme" in a great symphony, by ***Practice*** and *self-control.*

We are dealing with the Laws of the human organism, brought down to exact scientific formulary; and with these laws in ***practice,*** in order to determine results as to the Evolution or the Devolution of the Individual Intelligence we call ***Man.*** It is all a question of ***Fact*** and not of emotion, feeling, sentiment, occultism, psychism or astralism. Either it is possible for man to gain mastery of ***himself,*** of his own faculties, capacities and powers, or it is not.

The Masters of the Great School declare that it *is possible,* however difficult and exacting, by conforming the life of the individual to the *Constructive Principle* in *Nature,* and by "*Living the Life*" until it becomes *ingrained* as the ***dominant chord*** in the life of the Individual.

I am well aware how disjointed much in the foregoing pages may seem to the Literary Critic, and that the ethical principle in its application to so many situations is repeated again and again. But this ethical principle determines the "***dominant chord***", not only in the life

of every individual, but of every *Great World Movement* since human history began.

So say the Venerable Brotherhood of India; so said H. P. Blavatsky; so says the author of *The Great Work*. Morals, or Ethics, or Altruism, is the *crux* in the whole evolution of man. It is the "*Jewel in the Lotus*", the "*Good Law*", the "*Alkahest*", the "*Elixir of Life*", and is being just now elaborated and illustrated by the TK, as the "*Spirit of the Work*". It is the *Alpha* and the *Omega* of Mastership.

If what I have written shall make it a little easier for some Brother or Sister to find the Light and follow the "*Great and Peaceful Ones*", I shall feel grateful and more than rewarded.

The intelligent and open-minded Free Mason who appreciates the sublime philosophy of Masonry, its perfect code of ethics, its wonderful symbolism and equally wonderful dramatic ceremonies of initiation, may easily "pass" from the *Speculative* to the *Practical* interpretation of the whole drama of Initiation and Work in the Lodge, if he *will*.

The author of *The Great Work* is a high-degree Mason, made such in the "regular" bodies and the usual Initiations. He is therefore competent to define relations and trace analogies and correspondencies between legitimate modern Masonry and the Great School, The First Masonic Body, the Venerable Brotherhood of India".

No "just and upright Mason" will ever assume or accept, *without the most unequivocal proof*, the idea that another Brother Mason is either an imbecile or a deliberate falsifier. The "Masonic presumption" is all the other way, in the absence of positive proof.

There is no difficulty for any sincere and intelligent Mason to determine the meaning of Masonry, as far as he

has gone. A system of morals, illustrated by symbols, and courteous Brotherhood as relating each member of the order to every other, with belief in God and in the Immortality of the Soul—this is the plain, specific, universal meaning. The "supernatural" and the "miraculous" find no place in Masonry, though every brother is left entirely free to indulge his imagination or his beliefs in his own way.

True, in one of the higher degrees the ancient method of "Trial by Invocation" is illustrated; but immediately superceded by unimpeachable evidence, such as obtains in legal courts.

Now the thing that appeals to the intelligent Mason is the irresistible conviction that there are far *deeper meanings* to Masonry then those that lie on the surface. He may witness a few initiations or "pass through the chairs", and, finding only the ritual and symbolism and gaining proficiency in these, finally lose his first impression of "deeper meaning", as he seldom finds anyone who knows more than he does regarding these deeper meanings.

But the fact is that the signs and symbols of this deeper meaning are as patent and insistent as are those on the surface.

If at this point any intelligent Brother will read carefully Chapter IV of *The Great Work*—entitled *"The Lineal Key"*—he ought to be able to see the real meaning of many references and hints heretofore obscure. The real opportunity of Masons at this point is unequaled anywhere else in modern times. Nowhere else are the hints so many and so plain regarding the Ancient Wisdom. It was this profound knowledge of Ancient Craft Masonry that "convicted" me during that first meeting and eight-hour interview with the TK over ten years ago.

In some of the higher degrees the Ancient Masters of

Wisdom are marshaled, one after another, and made to epitomize that which they taught during their earthly careers.

No one can imagine the deep significance and perfect harmony wrought out of the wisdom of these teachers, until he *realizes* that it all exists today, with a body of living men and Masters—"*who have gone this way before*". In other words, the whole of modern Masonry is but the outer garb of the epitomized and symbolized Ancient Wisdom; while the *real* Initiates and "Perfect and Sublime Masters" exist today, as literally as in the days of Pythagoras and Zoroaster.

This deeper Wisdom concerns "that spiritual Temple, not made with hands, eternal in the heavens"; as supplementing and harmonizing with "the earthly tabernacle"; while the whole ritual of Freemasonry symbolizes this Spiritual Initiation; and "proficiency" in the preceding outer form is the sign, token, password, and "right" to the higher, spiritual Illumination.

A great many Brother Masons, in the last few years, have become *entirely satisfied* of the facts above stated; and have started deliberately on the "Journey toward the South".

I have referred to these things here only that some Brother may read these pages who has not yet read "*The Great Work*".

The meaning of life and the secret of death constitute the most profound problems possible for man to conceive; and the idea that any one has solved these problems by *actual experience* along the lines of normal, higher evolution, is difficult for most persons to believe, or accept as a fact.

But this is precisely what Freemasonry outlines, epitomizes and dramatically represents. Every intelli-

gent Mason will admit that every "just and upright Mason" who is true to his obligations, is traveling in the right direction; for no more royal highway has ever been surveyed and charted by man. It follows, therefore, that a real Master of the Great School differs only in *degree* from the ordinary "just and upright Mason". He has simply *journeyed further* on the same road; and this *progress*, "by proficiency in preceding degrees", is the very *Genius* of Freemasonry. There is nothing miraculous nor supernatural about it.

Masonry, therefore, epitomizes this Wisdom of all the Ages, and is like a rehearsal for a great Drama; the Stage representing the whole of human life, the "setting" being man's natural environment, and the "*dramatis personae*" one's fellowmen.

It is thus that Masonry, like a great actor, puts the candidate through a part that idealizes and portrays a noble character to be *realized* in *life*. Every candidate comes of his own free will; he is never solicited nor persuaded. If he were, and found at any stage of his journey something he disliked or could not accept, he would have reason to blame the friend who advised or persuaded him. This is the real meaning of the preparation room.

It may thus be seen that true Masonry never proselytes.

When we come to the *Great School*, the *Venerable Brotherhood of India*, all that is *symbolized* in modern Masonry is actually *realized*. The death of the Master, and his raising to a "living perpendicular", *symbolize* the union of the physical with the spiritual, the earthly with the heavenly, as a matter of *conscious individual experience*.

It is plainly stated in "*The Lineal Key*" of "*The Great Work*", who the Wise Men were and whence they came

at the birth of Jesus, and where Jesus was during the *eighteen years* that he disappeared from Galilee. It is also explained how Jesus was "made an high priest forever after the order of Melchisadek".

The mystery, miracle and supernaturalism which theologians have woven into the life of Jesus, will make them declare it "sacrilege" to give the natural history and a rational explanation of these important events, even though every ethical principle involved has often been set at naught, and every cruelty known to barbarism under the name of *religion* has been perpetrated "in His Name" by those who deify Him.

Neither Masonry nor the Great School *denies* the divinity of Jesus. With the Great School the *word* "divinity" has a very definite meaning; and the explanation of how, why and in what sense and degree "Jesus was divine" is, to say the least, worthy of the careful and honest consideration of every intelligent man, and more especially of every Brother Mason, seeking *more Light.* If such consideration does not result in *Illumination,* encouragement and hope, on a basis of *Faith* that nothing can ever shake or turn aside, he has the perfect right to "pass it by" and return to his own creed or explanation.

If Jesus became Divine, by a process that is open to every one who *lives the life* he led, each *Becoming,* as Behmen put it, in his own *degree* until at last "*at-one* with the Father in Heaven"—*Christos* will be revealed and realized in no other way.

This is the *Great Work,* set forth by the Venerable Brotherhood; and never in the history of civilization has it been set forth so plainly and made so accessible as it is here in America today, to "the listening ear and the faithful breast", and "without the hope of fee or reward".

It involves the meaning of Life and the "mystery of Death".

I have told, in brief outline, how a *Master* of the Great School found, prepared and educated its Representative for this Great Work in America; and when he was fully Initiated and Illuminated, how that Great Master "returned to the place whence he came". For himself this representative has *demonstrated the Fact* that *"there is no death"*; this he has done every day for thirty years, by functioning independently, consciously and *at will*, on the Spiritual as on the Physical Plane,—symbolized in Masonry as "traveling in foreign countries and receiving Master's wages".

In the foregoing pages I have repeated again and again, and "rung the changes" on the *tests* and *criteria* by which all real progress "on the Right-Hand Path" may be discerned and measured and the *degree* of Initiation determined. There need be no "Occultism", nor "Astralism", nor mystery about it. I have often defined *occultism* as the *natural* things of life which go deeper than most persons understand; while "miracle" and "supernatural" are simply *words* to express our own ignorance and close the door of knowledge and further investigation.

Those of my old associates in Theosophy who are waiting for a *New Avatar* to come with "signs and wonders", as a *reincarnation* of H. P. B., or a Master, in my humble judgment will wait in vain. An *Avatar* such as is pictured, or symbolized in the ancient literatures, would indeed be a miracle today. It takes a thousand years of Tradition and Folklore for the ancient setting to grow.

The "unusual things" that a real Master can do are not phenomenal nor grotesque and done to astonish or overawe the multitude, nor fix attention upon his *phe-*

nomenal powers, nor upon himself. Jesus did not excite fear and wonder; he "went about doing good". "He ate with publicans and sinners. He was poor and despised and had no place to lay his head". Just Natural, human, kind and forgiving. These are not "supernatural" attributes, but perfectly natural, however rare in such measure or *degree* as with Jesus; and so the rabble clamored for his destruction and crucified him, just as "the enemy of all righteousness" has tried, again and again, to kill the author of "*The Great Work*".

May the "Great Father to whom we all are as but children", have him in his holy keeping; and may the Great Friends—our Elder Brothers—surround him with the protecting arms of Love. Few who have undertaken the Great Work for the "Great Orphan—Humanity"—have ever escaped so long, before the *Cowans* forced an entrance, and the "Ruffians" accomplished their cruel and bloody work. *(See topic—"Lone Watcher"— in H. P. B.'s Secret Doctrine).

What a comment upon civilization it is, that in every age and among every people down to today, mankind should seek to *destroy* its noblest and best representatives, its most advanced individuals. We are everlastingly clamoring for *more light*; and yet, ready to *kill* the torch-bearer. We neglect, persecute and torture the living; we build them monuments and crown them with flowers as "martyrs", when dead.

We deify charity and loving kindness as something *far away*, apparently through fear that they may walk the earth with outstretched hands and faces wreathed in smiles, as Brothers.

With three-quarters of the World today the *unholy trinity* of *Ignorance, Superstition* and *Fear* masquerades in the *name* of Religion. We dare not protest, because

of its *Political Power*, covered by its mask and mummeries of Paganism. Half the civilized nations are at war, or preparing for it; and, while they are ready to *kill* everything in sight, they no longer *eat* the bodies of their enemies. Perhaps through fear of the *name*, "*Cannibal*".

And yet, I am no Pessimist. If the timid who have seen the Light, and the indifferent who *know better*, would shake off their lethargy and *stand out and be counted*—for God and Freedom and Light and Brotherhood and Progress—they would "hold the *Balance of Power*" and put the Elixir of a New Life into the present civilization. They could break the clay feet of Mammon. They could make Graft and Political Trickery hide their heads in shame, or choose between the caves of barbarism and the prison cells of Justice and Modernism.

It is for us to say how long we will *tolerate* these abominations. The *Sin of Omission* is the left-hand and the *sin of commission* the right hand of the social unit, or the corporate whole, *traveling on the wrong road.*

Back of all these World Movements and beneath all Social Statics lie the problems of Individual Life and Individual Progress on Earth.

The Spiritual nature of man is struggling for recognition and expression, precisely as for ages civilization has been struggling through the crust of animalism and the barriers of barbarism.

The Great School of Natural Science has surveyed all this ground, recorded its observations, tested and formulated the laws that govern all progress, and are ready to give it to the world for the asking and without money, price, fee or reward. The "listening ear and the faithful breast" constitute the "entrance examination", and

"proficiency in the preceding degree" determines all progress.

One who graduates in this "*University of the Universe*" becomes Master of the *Art of Living*, has bridged the Great Divide and compasses equally the physical and the spiritual planes of Being.

If the reader thinks it all absurd, or that I am indulging my imagination; if he still thinks H. P. Blavatsky an "adventurer" and the TK a "pretender"; he is strictly within his rights and I would certainly bid him God Speed in his search for something surer and better.

Mankind has never once demonstrated the existence of a Spiritual Being in terms of physical matter, on the physical plane; he never can, more than he can "gather figs from thistles" or "turn stones into bread".

Everything in the Universe, as far as we actually *know* anything about it, exists in *concrete degree*. If we are ever to know anything of Spiritual existence we must harmonize with and function upon the Spiritual Plane, precisely as we do upon the physical plane, in order to gain physical experience.

This double nature and twofold life of man seem hopelessly at war with itself; and the *first step* in actual knowlelge that leads to power is *Harmony with man's own conscious being*. Then, if he turns from "the fleshpots" and the "feeding of swine", the prodigal declares—"I will arise and go to my Father"—the "Father seeth him a long way off" and welcomes him home.

When accredited Members of the Great School tell us in plain English that this is a fact; that they have tried it precisely on these general lines and demonstrated its truth, and that there is nothing supernatural or miraculous about it, but that it is the *royal highway of evolution* along which the whole of humanity is journeying toward per-

fection, weary and sore from so much stumbling, and oft discouraged at the clouds and darkness below—It seems to me like a Bugle-call, just up the heights, with the face of a Brother beaming with Love and with outstretched hands—for all the weary who would "come up higher".

Knowledge and Progress do not depend upon intellectual formularies, nor upon seeing *auras* and astral images; though these may be incidents in a day's journey, like the clouds of the valleys below or the *mirage* of the sunset. *Living the Life* means step by step in the upward climb, with outstretched hand, a smile and a lift for every weary Brother or Sister, and with the same gentle Love in which the Mother clasps the babe to her breast.

It lightens the load and cheers the journey when an *Elder Brother* "who has gone that way before" and *returned* to show us the way, cheers us with a song, or points *upward* to the next mile-post, or back at the sleeping Lions we have left behind, and cries, *Excelsior!* at every step.

If we ask him to describe the view from the mountain-top he replies, "Ah! if I only could! But climb a little further and you will *see.*" The welcome andcheer of the *Invisible Helpers* will be what no man can number and no tongue describe—visible and audible now, and radiant with Love and Light and Song. In Living the Life of aspiration and kindness, here and now, we are *rehearsing* for the Symphony yonder.

If it is all a dream, I pray the Great Father that I may dream it thus forever! But everything I know of Life and Law and Love and Progress confirms it, and the Beloved Brother TK declares it all real and true, *beyond the shadow of doubt;* and I am *entirely satisfied* that he *Knows* and speaks the *Truth.*

The real trials and the deepest sorrows in life come

from our uncertainty, doubt and fear of the future, and our ignorance as to what life really means.

To seize hold of Life itself; to realize its meaning and its priceless opportunities; to be entirely satisfied by an unwavering Faith, which is already an Intuition of knowledge, and to know one who confirms every intuition by actual knowledge gained by personal experience, and who is the very Soul of Truth and Loving Kindness—this is ample compensation for all the trials, sorrows and disappointments of a long lifetime, with a Great Balance in the Bank of Eternal Joy.

These are the things that work out for us a "far more exceeding and eternal weight of glory" (as treasures laid up in Heaven) *within us.*

PART II

CHAPTER IV

Brief Summary of Theosophy, and "The Theosophical Society in America"

The foregoing pages have, perhaps, revealed the extent of the ground attempted to be covered and the immense literature created during the last quarter of the Nineteenth Century under the *name—Theosophy.*

The impulse that inspired this movement, as stated by H. P. Blavatsky, was to give a different interpretation and a deeper and more philosophical meaning to Psychical Phenomena in general, and to mediumistic manifestations in particular, which, at that time (1875) occupied so much public attention in America.

The center of interest, from first to last, was what is termed *Occult Phenomena.*

The motto of the society was, and still is—*There is no Religion Higher than Truth.*

All creeds and dogmas, as such, were tabooed from the start; but it was reserved to receive, interpret and use the good and the true in all religions, as in all sciences and philosophies.

The *Objects* of the Society were declared to be—"To establish a nucleus of a Universal Brotherhood". "To study ancient Religions and Philosophies". And "To investigate the Psychical Powers latent in man".

The Literature of the society, beginning with "Isis Unveiled" and ending with the "Secret Doctrine", with numerous magazines and other publications intervening, contains the most wonderful collection of subjects, and

of psychical phenomena known in all ages, among any people, and all religions.

The doctrine of *Karma* (exact justice or compensation) The principle of *Reincarnation*; The *Seven Principles* in man; relating him to corresponding Principles in Universal Nature, the right apprehension and use of which determines Individual Evolution—these principles and doctrines furnished the basis of study and of work.

Then came the *Rounds* and *Races*; the "Descent of Spirit into matter"; the cycles of Time—Yugas, Manvantaras, Kalpas, etc., etc.

In other words, an outline of the Philosophy of the origin and evolution of man and of worlds.

The Esoteric—(Inner, Secret) Section of the Society was instituted for the purpose of giving accredited students more direct and specific instruction in Occult, Psychical and Spiritual Powers and Processes in their own nature or organism.

A clean, kindly, moral life, was declared to be indispensable to progress in self-knowledge and development.

The method followed was that known in India as Rajayoga; subduing the passions, and meditations on the Supreme Being, by which Spiritual discernment and powers develop.

Mediumship and psychic control were to be avoided in every form. Devotion, Selflessness and Aspiration, constituted the Genius of study and of work. In other words, it was the Philosophy of Occultism reduced to a working basis and applied to Individual Development.

The whole T. S. literature abounds with references to "Masters" and "Mahatmas"; how (in a general way) they became such; what are their powers, teachings and methods of work in aid of mankind.

As shown in the previous pages, H. P. Blavatsky was

evidently a "natural psychic" and an *adept* in all this knowledge; and in communication with real Masters, by whom she was instructed, often guided and helped; but she did not claim to be a full Initiate, or Mahatma, herself.

Her charity, kindness, loyalty and devotion were immeasurable; while her knowledge of Arcane Mysteries, Occult Phenomena, and literatures, ancient and modern, was unprecedented in literature.

Her whole work is her *Monument.* It cannot be destroyed, and is likely to be better appreciated in the coming century than in this, as she herself expressed it.

How far her "Followers" have really *followed* her precepts and example, is not my province to declare or portray. That is their *Karma*, not mine. Segregation and antagonism seem the greatest misfortune, to say the least, in a work aiming so high, launched with such splendid ideals, and supported by its founders with such devotion and unselfishness.

While no such work can ever be in vain, nevertheless, as a Great World Movement, Theosophy has been on the wane since the death of H. P. Blavatsky. Its greatest results are undoubtedly to be found in old India, the land of its birth, and the source of its inspiration.

Brief Summary of "The Great School of Natural Science" or "The Venerable Brotherhood of India".

This School has been so clearly defined, and its Lineage, Methods and Teachings so definitely portrayed by its accredited representative in "The Great Work"; "The Reality of Matter"; in "Life and Action" and other publications as to require no further portrayal at my hands. There need be no misconception, nor misapplication on the part of any intelligent student with an open mind, seeking simply Truth and Light.

The author of these works has had a personal experience and made practical demonstration of the truths he portrays and of the teachings he puts forth.

For more than a quarter of a century (30 years in fact) he has been a full Initiate, and an accredited teacher and representative of the Great School.

He has demonstrated the *fact*, that *"There is no Death"*; that there is a Constructive Principle in Nature; a Harmonic Law of all human association and higher evolution; that *Morality* is the foundation of all Constructive Evolution; that the Law of exact Compensation (Karma) measures and determines the results of all human activities.

There is nothing in the general teaching that controverts the ethics and general philosophy involved in the writings of H. P. Blavatsky, so far as I can discover.

The "Great School" seems to me one of those "special groups of Masters"—to which H. P. Blavatsky refers (as quoted in preceding pages).

It is—I am told— a "separate group" with methods, teaching, records and literature (libraries) of its own. In these regards, it is said to be the most ancient of all such

bodies of men, records antedating the Vedas; the sinking of Atlantis, the civilizations of India, Egypt and Persia.

How and why it preserves these records and how it gives them out to accredited students, is very clearly set forth in the "Foreword" to the "Questions on Natural Science" recently published by the Indo-American Book Co., as follows:

"The history of the Great School, from its authenticated beginning to the present time, has been a history of the struggle of the human Soul for knowledge of itself, its origin, its evolutionary unfoldment, its relation to the Great Universal Intelligence or Soul of Nature, and its final destiny.

"Its efforts have been devoted:

1. To an accumulation of exact and definite knowledge covering the entire field.

2. To the preservation of that knowledge, so that none of it shall ever be wholly lost, and where it may be accessible whenever needed for the benefit of humanity.

3. To give that knowledge to the world when, where, in whatever manner, and under whatever conditions are consistent with the knowledge to be given and the people who are to receive it.

"The present effort of the School is centered upon this Western World and upon this present Movement of Natural Science and the Harmonic Philosophy, known as "*The Great Work in America*".

"Experience has demonstrated that among the many difficulties to be met and overcome in such a Work, one of the very greatest is that of presenting the knowledge in such manner as to impress it upon the intelligence and consciousness of the masses so indelibly, so definitely, so exactly, so comprehensively and so in detail, as to avoid all uncertainty and insure absolute uniformity.

"To accomplish these results the method employed must be such as to make it absolutely *necessary* for every student to *prove* himself and his knowledge at every step of the way. This means that he must prove not only that he has *received* the knowledge with scientific exactness and certainty, but that he is able to *give* it again with the same scientific exactness and certainty, and without variation of any kind from the lines of perfect consistency.

"The three volumes of the *Harmonic Series* contain an exact statement of the knowledge of the School, formulated into definite teachings and findings".

Suffice it here to say, that the *method* of presentation and instruction is scientific, in the strict use of the term—Science.

The "personal instruction" involves and leads to an exact *personal experience*, by which alone man discovers the nature of his own faculties, capacities and powers and how to control and utilize them for the highest good to himself and others.

While it is true that an exact Philosophy of Life is *involved*, as a harmonious and consistent sequence of all teaching and work, it is equally true that every fact in experience rests upon demonstration, and that as one demonstration is thus added to another, self-knowledge and self-mastery go hand in hand.

There is no record of any such previous attempt or opportunity for the Great School thus to give out its hoarded treasures of Wisdom, for many thousands of years. The progress of Science and the conditions modern civilization have rendered such revelation possible and timely, and the result so far seems to have justified the hope and expectation of the Masters of the Great School.

For my own part, the teaching, the broad outlines and generalizations given out by H. P. Blavatsky, were

like a *preparation* for the degree of "Entered Apprentice" (on the way to *Mastership*) in the Great School.

The two movements, when viewed aright, seem to supplement each other; and the later revelations and instructions have been greatly facilitated by the former.

If, however, any professed "Theosophist" elects to deny, scout, or antagonize the Great School, its representatives, or its teachings, he is certainly within his own "eminent domain" of free-choice and personal liberty.

I have done my best in the foregoing pages to make clear the *criteria* in all Great World Movements, and the standard of Justice, Equity and Right by which they must ultimately stand or fall, and this standard is equally operative and final in the measure of every individual life.

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